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March 30, 1947

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



THE CRUCIFIXION, WITH THE VIRGIN, ST. JOHN, ST. JEROME, AND ST. MARY MAGDALENE

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A Manifesto

TO THE EDITOR: The Anglican Society, assembled in annual meeting, hereby expresses its satisfaction with plans proposed of late for general Prayer Book study and discussion as a step toward greater unity among ourselves and toward a more vigorous and effective prosecution of our mission to draw all men into the communion of the Church. The society stands, as it has always stood, for, first, the teachings of the Prayer Book; second, the traditional ceremonial of the Anglican Communion which goes with and expresses these teachings. To this end, the society suggests that throughout the Church the Third Sunday after Easter, April 27th, be observed as a day of special thanksgiving for the Prayer Book; a day on which to teach, through sermons and instructions, what the Prayer Book really is and how loyally and thankfully we should use it.

(Rt. Rev.) G. ASHTON OLDHAM.
(Very Rev.) EDWARD R. WELLES.
(Rev.) J. WILSON SUTTON.
(Rev.) CHARLES E. HILL.

Canterbury and Rome

TO THE EDITOR: Fr. Knowles' letter in the issue of THE LIVING CHURCH for January 26th is still another illustration of the un-Anglican position of those within our fold who will

sacrifice the much needed unity of the Anglican Communion for the sake of a chimerical hope that somehow Rome will unite with Canterbury on terms that involve acknowledging "not the authority or supremacy or jurisdiction of the papacy but simply giving an honorary primacy to the Holy See." Such a hope rests on a complete misunderstanding of the modern Roman Catholic position as was made clear beyond doubt in 1928 when Pope Pius XI launched his encyclical *Mortalium Animos*. In it he gave the *coup de grâce* to the possible continuation of the Malines conversations when he repeated in such unmistakable terms the doctrine of papal supremacy and condemned any discussions on unity that did not frankly accept that doctrine.

Perhaps Fr. Knowles thinks that I am guilty both of unkindness and exaggeration when I refer to his position as un-Anglican. For any tone of the former that creeps into this letter I am sorry, but I am sure that if I am guilty of the latter then I misread the whole history of Anglicanism.

May I remind Fr. Knowles of the dying words of the martyr bishop: "I have always lived in the Protestant religion established in England and in that I come now to die." The one who so spoke on such a solemn occasion was not one of the five martyr bishops who, having perished at the hands of a Roman Catholic monarch at the time of the Reformation,

naturally receive the veneration of the Evangelicals in our midst. It was Archbishop William Laud, venerated by those who cherish the Catholic inheritance of our church, who spoke the words just before his execution at the hands of the Puritans in the Seventeenth Century.

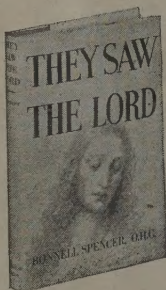
The choice before the Anglican Church as she plays her peculiar part in the Ecumenical Movement is really very simple. It is never to sacrifice any part of her essential heritage just because it will quicken up or delay reunion with a branch of Christendom with which she is not now in communion. That conviction must be repeated endlessly to the "Evangelicals" who appear to be willing to agree to anything if it will make possible an early reunion with one of the Protestant Churches and to the "Anglo-Catholics" who will agree to nothing now it might prevent, in the dim and distant future, reunion with the Papal See.

(Rev.) ARNOLD NASH.

Chicago, Ill.

Unity Proposals

TO THE EDITOR: The title of Bishop Washburn's article, "The Significance of the Unity Resolutions," in the post-Convention number [L.C., October 13th] is a misnomer. I was a deputy from Colorado and was present at the debate.



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LETTERS

the House of Deputies. The Bishop mentions one specific item as a subject of discussion—the historic episcopate. While form, perhaps, the debate dealt with incidents rather than substance, one thing at least was clear—the deputies were in marked disagreement with the majority proposals.

Some of the contributing causes to opposition, as I see it, were:

1. Has General Convention the power to speak on matters of faith and order? Many of us believe that it has not. It is either an ecumenical council nor a synod. It is a "concilium mixtum" for the administration of temporalities, and beyond that pronouncements are *ultra vires* and not binding on the conscience," as many churchmen believe. What is the answer? This was ignored by the proponents of union.

2. Not only the historic episcopate but also ordination as a means of grace, Baptism and the Lord's Supper as necessary for salvation—all these, as we understand them, would be done away with ultimately by those proposals. What is the honest, evasive answer? All I heard at the convention was, "All we are asking is three years of study," accompanied by the childish and unsubstantial argument that having initiated the negotiations, we could carry them through at any cost.

3. The Prayer Book is to be done away with in 25 years. We are assured its place will be taken by "something finer." In the interim the Confession of Faith is to be of equal authority. This is enough to make the angels weep. What is to be right in the meantime? Is there any emphasis on the truth as this Church has received the same? Can a congregation determine truth by a majority vote? Are the teachings of our Church wholly true, partly true, or merely something to be ignored among friends?

4. Calvin denounced our orders as antipatriarchal. His were expressly created otherwise. They were mutually exclusive. Ours are valid, his are not. What is the answer?

5. As reported in the *Church Times* of last May, the Archbishop of Canterbury stated categorically that if the South India scheme went through the resultant Church could not be in communion with the An-

glican Church. Our Presbyterian unity scheme was, as I read it, more extreme than the South India plan. What guaranty have we that we will remain in communion with the Church of England? The only answer to this was that an unknown English bishop had told one of the speakers for the majority that of course we would.

6. Is the Church to remain part of the historic Catholic Church or is it to become a Protestant sect? To some of us the idea of uniting with one of ten or more Presbyterian sects and thereby forfeiting our place in the Anglican Communion for the purpose of increasing our numbers and influence is a contradiction in terms.

7. Not the least important consideration is the cavalier way many of the supporters of the Presbyterian union have flaunted their disregard of the Church's laws by inviting Presbyterian and other Protestant ministers to minister in their churches. They are so bent on union that they have acted as if it were an accomplished fact. This in spite of declarations of conformity at ordination and consecration and of Article VIII of the Constitution. Up to this time this matter of simple integrity has been ignored. I heard many deputies speak of it. Theology has nothing to do with it, and a layman can understand it as well as a bishop.

The foregoing are some, but not all, of the doubts that assail many of us, high, low, and middle of the road. They involve questions which any commission on unity must heed and satisfactorily reply to unless they intend to waste their efforts.

In the introduction to the recent translation of *The Incarnation of the Word of God*, C. S. Lewis in speaking of Athanasius says:

"He stood for the trinitarian doctrine 'whole and undivided,' when it looked as if all the world was slipping back from Christianity into the religion of Arius—into one of those sensible, synthetic religions which are so strongly recommended today, and which, then as now, included among their devotees many highly cultivated clergymen. It is his glory that he did not move with the times; it is his reward that he now remains when those times, as all times, have passed away."

If the resolutions have any significance it is that the majority of the lay and clerical deputies to the Convention have a far deeper understanding of their Church than the majority proposals credit them with having.

WILLIAM W. GRANT.

Denver.

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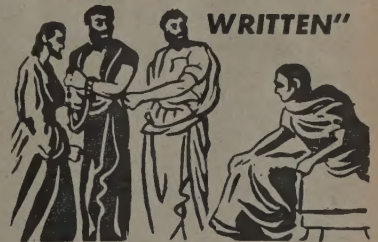
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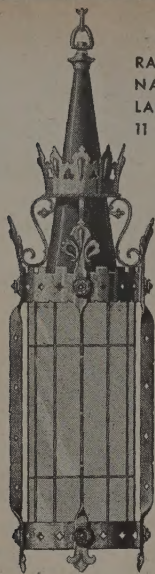
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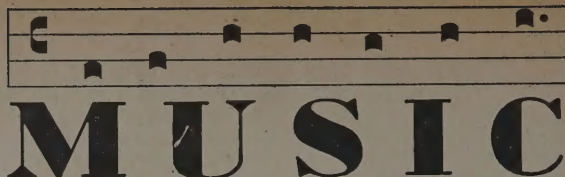
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THE REV. JOHN W. NORRIS, EDITOR

Holy Week and Easter Hymns

HOLY WEEK and Easter provide us with an octave in which every shade of human emotion may find its expression in the music of the Church. The joy of Palm Sunday differs from the joy of Easter because the former carries with it the solemn note of the events of the week which is to follow. We sing "Ride on! Ride on in Majesty!" but we add "In lowly pomp ride on to die." The triumphal entry does not succeed in obliterating the shadow of the Cross lying over Jerusalem. Each day of the week, especially Maundy Thursday with its rejoicing in the institution of the Sacrament of Christ's Body and Blood and Good Friday with its tremendous tragedy and note of gloom, provides opportunity for musical expression.

The type of music to be employed through this octave must of course vary in each parish. Those parishes which have highly skilled or professional choirs can heighten the effects of the various services by the use of great music which has been written for these days. In the majority of our parishes, however, the Hymnal must be the primary and often the sole source of the music. And the Hymnal is not lacking in provision for Passiontide and Easter. The old, familiar hymns and tunes will be found there but there are many fine new tunes which, if they can be taught to the congregations, will strengthen and enlighten our whole approach to these seasons. It is in the hope that the year ahead will provide the opportunity for learning these hymns and tunes that some mention of them is made at this particular time.

One of the finest, if not the finest, of the new tunes in the Hymnal 1940, is "The King's Majesty" composed by Graham George for the Palm Sunday hymn, "Ride on! Ride on in majesty!" Yet it is safe to venture the opinion that not one parish in 100 will use this tune today. This fine hymn of Milman's has been so long wedded to the familiar tune "St. Drostan" that it will take a long while before our congregations can be weaned away from it. The new tune is not difficult, although it is not in the prosaic form of hymn tunes with which most people are familiar. It is always difficult to face a congregation with a new tune on a great festival because it is one time when most congregations are

willing to sing, provided they know the tune. While it will take time for the tune to win its way, yet one is reminded that "Sine Nomine" has only after many years begun to replace "Sarum" as the setting for the hymn "For all the saints."

Along with the Negro spiritual is the tune "Kedron" which is one of the most popular of the "White Spiritual" tunes. This is used as the setting for a paraphrase from St. Clement of Alexandria "Sunset to sunrise changes now." This is a modal tune, and it probably will not find too ready acceptance on its first reading. Its modal form is suggestive of the minor key, but its strength of melodic line makes it an effective tune to carry the words to which it is set.

One should not overlook the splendid hymn and tune "Lord Christ when first thou cam'st to men." The tune, known in the hymnal as Bohemian Brethren comes from the Unitas Fratrum and is a most fortunate choice to carry the impressive lines of Dr. Russell Bowie. This is a hymn that should be sung "with understanding"; and it would be impossible to fail in this respect with this tune.

Another tune that will meet with the difficulty of replacing a familiar and popular one is "Gaudeamus Pariter" the first tune provided for the Easter Hymn "Come ye faithful raise the strain." St. Kevin is the tune to which most people sing this hymn and congregations tend to "balk" when an Easter service offers them a strange tune. In addition to being unfamiliar to our congregations, it has a difficult bar—the eleventh—which is difficult only with respect to rhythm.

Our congregations are so accustomed to four-square tunes that when a bar with a strange or unusual rhythmic pattern appears they seem to feel it is an impossible thing to sing. Once this tune really takes hold we believe that it will surpass St. Kevin in popularity as a setting for this great Easter hymn.

The Hymnal also contains many fine plainsong tunes for the hymns of these two seasons, so that parishes which are accustomed to that type of music will find much that will enhance the services for them.

Yes, one may have great music during the solemn days of Holy Week and the great and joyous festival of Easter with no other equipment than the Hymnal.

PALM SUNDAY

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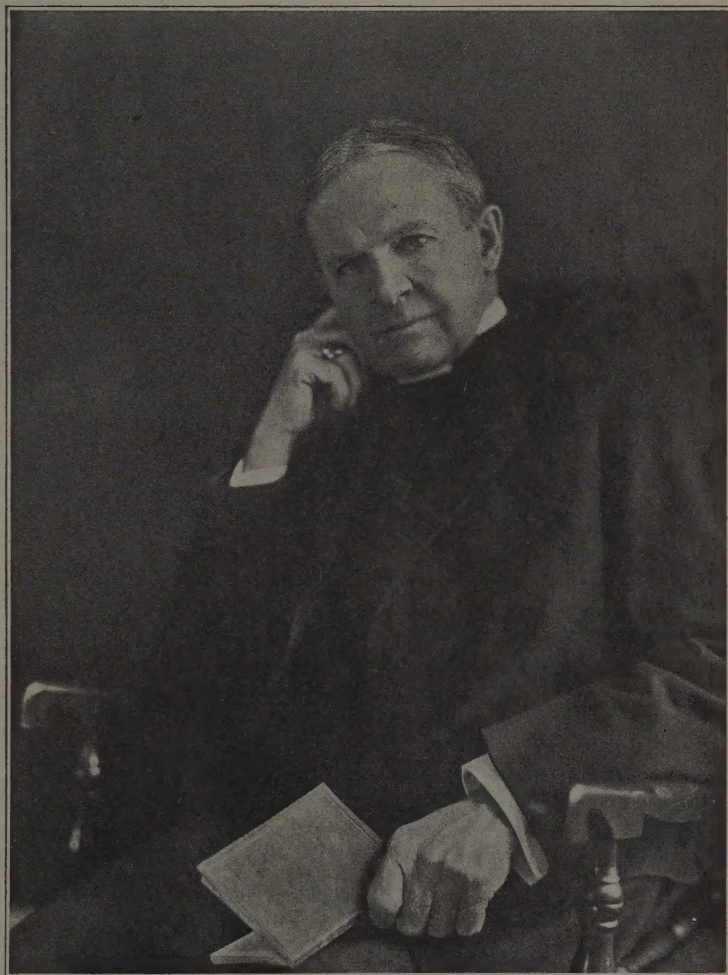
Bishop Perry Dies

By ELIZABETH MCCracken

Bishop Perry, retired Bishop of Rhode Island and former Presiding Bishop, died on March 20th in Summerville, S. C., of a heart attack, suffered while he and Mrs. Perry were on their way to a Lenten service. He was in his 76th year. Bishop and Mrs. Perry, whose home was in Providence, were spending the winter in Summerville, a quiet resort near Charleston. The Bishop made one journey during the winter, to take part in the enthronement of Bishop Sherrill as Presiding Bishop.

James DeWolf Perry was born in Germantown, Pa., on October 31, 1871, the son of the Rev. James DeWolf Perry and Elizabeth Russell Tyson Perry. He was graduated from the University of Pennsylvania in 1891, receiving the B.D. degree. The next year he spent in additional study in Harvard University, and, in 1892, received the A.B. from that institution. He was graduated from the Episcopal Theological School, with the B.D. degree. Also, Bishop Perry held many honorary degrees: from Harvard, the S.T.D., in 1911, and the LL.D., in 1931; from Brown University, the D.D., in 1912; from the General Theological Seminary, the S.T.D., in 1931; from Columbia University, the S.T.D., also in 1931; from Trinity College, the D.D., in 1932; from the University of the South, the D.D., also in 1932; from Nashotah House, the S.T.D., in 1936; the Russian Orthodox Academy, Paris, the S.T.D., in 1940.

He was ordained deacon in 1895 and advanced to the priesthood in 1896. From 1895 to 1897 he was assistant at Christ Church, Springfield, Mass.; from 1897 to 1904, rector of Christ Church, Fitchburg, Mass.; and from 1904 to 1911, rector of St. Paul's Church, New Haven, Conn. In 1910 he was elected Bishop of Rhode Island, and was consecrated on January 6th, 1911. He held that office until the General Convention of 1946, when, under the new ruling, he tendered his resignation. Bishop Perry took this action with frankly expressed regret. With all the other high positions that he held, he always regarded himself as first of all a diocesan, father-



BISHOP PERRY: *Man of God, ecclesiastical statesman, missionary and ecumenical leader, beloved chief pastor.*

in-God to the clergy and people of his own diocese. When the question of the compulsory retirement of bishops at the age of 72 was being debated in the House of Bishops, he was progressively not in favor of such action and finally firmly opposed to it. The ground on which Bishop Perry based his conviction was that a diocesan was like the father of a family. He might, as he grew older, give many of his active duties into younger hands; but he still remained the head of his diocese—as a father, whatever his

age, remained the head of his family. Many other bishops agreed with Bishop Perry, a considerable number being the youngest bishops in the House.

The rule that upon being elected Presiding Bishop a bishop must resign his jurisdiction did not go into effect until after Bishop Perry's service as Presiding Bishop ended. Bishop Tucker and Bishop Sherrill are the first Presiding Bishops to come within that rule.

Bishop Perry was elected Presiding Bishop at a special meeting of the House

of Bishops, held in Chicago in 1930, to fill the vacancy in the office left by the sudden death of Bishop Anderson of Chicago. At the General Convention of 1931, held in Denver, Bishop Perry was reelected for six years, according to the rule in effect at that time. Again, he did not come under the present ruling, which provides that the Presiding Bishop shall hold office until the end of the year, after his 70th birthday, in which the General Convention meets. Bishop Perry held the office until December 31, 1937. At the General Convention of 1937, in Cincinnati, Bishop Tucker was elected.

The primacy of Bishop Perry will always be remembered as one of the most notable of the American Church. Not only was he distinguished as a presiding officer, whether over the House of Bishops or of the National Council. His reports as President of the Council, made at each of the four meetings in the year, were memorable. His great devotion to the missionary cause and his full and detailed knowledge of the condition and the projects of that enterprise always drew a large audience of visitors on the opening day of every Council meeting.

It was this special connection with the missionary work of the Church that led Bishop Perry to feel and to express warmly his indignation over the adverse criticism of this missionary work in the report issued by the Appraisal Commission of the Laymen's Foreign Inquiry, *Re-thinking Missions*, which, for a short time, created a stir. It will be recalled that the Laymen's Foreign Inquiry was an inter-denominational group, financed generously by John D. Rockefeller, Jr., the principal contributor. Bishop Perry declared that the criticisms were unfair, based on a too-hasty glance at missions necessarily new to most of the members of the Inquiry. The National Council, in response to Bishop Perry's vigorous statement to this effect, adopted a resolution, asking Bishop Perry to proceed to the Church's foreign missions, and make an independent study.

The Bishop, accompanied by Mrs. Perry, sailed almost immediately, and spent five months in visits to mission stations in the Philippine Islands, China, Japan, and Hawaii. He returned from the Orient on Saturday, June 25th, 1933. The next morning, from the pulpit of the Cathedral of St. John the Divine, at the urgent invitation of Bishop Manning, he made his first statement. Bishop Perry began by saying: "I am speaking to you officially as the Presiding Bishop of your Church." He then went on to disprove practically all the charges made against foreign missions, so far as the Episcopal Church is concerned. It was not his privilege, he said at the end of his report, to speak



BISHOP PERRY AND AMBASSADOR GREW: *The Bishop's visit to Japan.*

for other Churches maintaining missions in the foreign field; but he did, he added, feel that he might make one general statement, namely: "The copious criticism too often aimed at foreign missions I saw nowhere justified."

At the next meeting of the National Council, and on numerous other public occasions, Dr. Perry gave vivid accounts of his experiences in the Orient. One story he told many times. It chanced that he and Mrs. Perry arrived at one mission station very late at night, a day before they were expected. Only the missionary knew of their arrival. The next morning the Bishop left the house alone, to look about before breakfast. He noticed little groups of men, women, and older children coming from different directions and appearing to have a common goal. He followed at some distance behind. The people were going to the church, to attend an early celebration of the Holy Eucharist. While a Holy Day, the day was not Sunday. Bishop Perry said that he would never forget that early morning.

While in Tokyo, Bishop Perry dedicated two wings of the new St. Luke's Hospital, the old hospital having been destroyed in the earthquake of 1923. On this occasion Bishop Perry was received by the Imperial Family of Japan. This unprecedented honor was given the Bishop because he was the great-grand nephew of Commodore Matthew Galbraith Perry, who, in 1854, opened Japan to modern civilization. At that time, such an honor was highly regarded by Americans, but Bishop Perry gave no detailed description of the ceremony. All his complete stories were concerned

with other persons: missionaries and their flocks.

Many honors were conferred upon Bishop Perry in Great Britain, where he was much loved and admired. The first honor was the recognition awarded him, on the occasion of the Lambeth Conference of 1930, as sixth ranking prelate of the Anglican Communion. He was preceded only by the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh (Ireland), the Archbishop of Wales, and the Primate of Scotland. Bishop Perry was present at the enthronement of William Temple as Archbishop of Canterbury in 1942 as the official representative of Bishop Tucker, then Presiding Bishop.

Bishop Perry cherished another British honor accorded him. He was invited to lay the cornerstone of the new building of St. Andrew's Cathedral, Aberdeen, Scotland. Bishop Perry was pleased partly because Bishop Deane, Bishop of Aberdeen and Orkney, was a close friend, but chiefly because it was in Aberdeen that the first Bishop of the American Church, Samuel Seabury, was consecrated. Bishop Perry liked to relate the story of the laying of the cornerstone, especially to groups of young people.

Another great work of Bishop Perry's that will always be remembered is in the realm of the reunion of Christendom. His interest in this work led to his appointment of vice-president and chairman of the Executive Committee of the Commission on Faith and Order. While concerned with all efforts toward reunion, Bishop Perry was particularly active in negotiations with different branches of the Eastern Orthodox Church. In addition to other means of acquiring exact information and maintaining cordial relations, he had the help of his Committee on Ecclesiastical Relations, appointed by himself as Presiding Bishop. This committee took the place of a former department in the National Council. On this committee, Bishop Perry appointed both ecclesiastical scholars, the late Rev. Dr. Frank S. B. Gavin being one of them, and other members who qualified by reason of their deep interest and their willingness to study and work.

Out of this work grew many smaller pieces of work. One of these, dear to Bishop Perry's heart, was the Russian Theological Academy in Paris. For several years, before the Academy was made a recipient of part of the Good Friday Offering, the funds for the maintenance of the Academy were raised each year by a small group of friends in America, including Ralph Adams Cram. Bishop Perry was never too busy to meet with this little committee, to encourage its efforts and to congratulate it upon

successful meeting of each year's small budget.

Bishop Perry took a strong interest but refrained from taking an active part in the work of the Commission on Approaches to Unity as it drew up plans for union with the Presbyterian Church, U.S.A. He was in entire sympathy with the goal, but believed that the right road had not yet been indicated. Bishop Perry said this, himself adding: "Nor the right speed or mode of travel!"

Bishop Perry's interests and activities extended in so many directions that only a biography, covering his whole life, will tell be completely set forth. Among any that may be briefly indicated here is his interest in Church conferences, a preparation most particularly for missionary work, whether home or overseas. It was in his diocese that the De-

partment of Social Service (the old name) of the National Council, under the late Rev. Charles B. Lathrop, held its first conference, at Westerly, R. I., in the early 1920's. From its beginning, in 1904, and for the rest of his life, Bishop Perry was keenly interested in and officially connected with the Conference for Church Work, called, when it met in Cambridge, Mass., the Cambridge Conference; and since it has met in Wellesley, the Wellesley Conference. For many years president of the Conference Foundation, Inc., he guided its business affairs, always attending the annual meeting. But this was not all. Bishop Perry came to the conference, for a part or the whole of the time—two weeks or ten days. Mrs. Perry usually came with him. For 39 years Bishop Perry was an integral part of this, the

most famous of the summer conferences.

Another special interest Bishop Perry had was in the Order of Deaconesses. He furthered their work in the diocese of Rhode Island. Through the National Council, he encouraged their work in both home and overseas missionary fields. Bishop Perry often called attention to the fact that the only canon of the Church having to do with the work of women is entitled, "Of Deaconesses." As Presiding Bishop he kept in close touch with the training schools for deaconesses in the American Church. Their plans, their financial support, the recruiting of candidates—all were of vital concern to him.

While he said nothing about his distinguished ancestry, unless persons with special interest in genealogy questioned him, there were many such persons

Tributes to Bishop Perry

Bishop Perry's contribution to the vital life of the Church was of great value and lasting significance. He brought the Church into closer relationship and deeper understanding with our Mother Church, the Church of England. His approach to all Catholic Communions, outside the Roman Church, was patiently and courteously constructive. In his own diocese this was most evident as the Orthodox Churches constantly looked to him for advice and help. As Presiding Bishop he gave of himself without restraint and he brought many changes to the organization of the Church's missionary work for which he will be gratefully remembered. As the presiding officer in the House of Bishops his rare judgment and Christian courtesy never faltered and many a heated debate was carried through without acrimony because of him. In his own diocese his interested care for all things, from the smallest detail to the largest problem, was a matter which we who were privileged to work with him observed with joyous wonder.

It is hard to look at him objectively for we who worked with him and loved him were so captivated with the warmth and charm of a Christian gentleman.

G. G. BENNETT.
Bishop of Rhode Island.

James DeWolfe Perry had to an unusual degree qualities which in political life would be called those of statesmanship. He was a true diplomat and a great gentleman. The two

things are closely linked. One can hardly be a diplomat without being a gentleman, though, alas, all gentlemen are not diplomats.

Like Lord Byron (in that respect only) "I love those virtues which I cannot claim," and I have always had the greatest admiration for Bishop Perry because he exemplifies those qualities of leadership in which many, if not most of us are so deficient, and which are really vitally necessary if the Church would take the position for which Jesus Christ intended it—to lead and direct the lives and the thinking of his disciples and to bring to bear upon society itself the noble powers of the Christian faith. Bishop Perry, born to the purple, whose immediate ancestors played so conspicuous a part in the history of our country, was the natural inheritor of their great qualities which he brought to the service of the Church as they to defense of their country. It seems to me most natural that in the ecclesiastical field of action Bishop Perry should have risen to the primacy of the American Church.

His courtesy, consideration for others, and openhearted friendliness were just the natural concomitants of a character that was an unusual blend of strength and gentleness. His belief in fair play was so great that his mind was like a pair of scales weighing every detail in his desire for absolute justice. The Church militant has lost a real leader, and every member of the Church has lost a friend.

✠ PAUL MATTHEWS.
Retired Bishop of New Jersey.

Bishop Perry's name and memory will be held in honor and affection by the whole Church. We think of his truly Christian spirit and character, of his deep interest in the whole work of the Church at home and abroad, and of his earnest desire and efforts for Christian reunion and we give thanks to God for his faithful example and his unfailing loyalty to the faith of our Lord Jesus Christ as this Church hath received the same.

Bishop Perry took a leading part in the faith and order movement and was present at the great world conference at Lausanne in 1927 which led towards the present World Council of Churches, in which almost all the major churches of the world both Catholic and Protestant are represented. In the great cause of reunion Bishop Perry was faithful always to his responsibilities as a Bishop in the Church of God and true to the divinely given principals of the Holy Catholic and Apostolic Church upon which a true and world wide Christian reunion must be based.

WILLIAM T. MANNING.
Retired Bishop of New York.

The Church has sustained a great loss in the death of Bishop Perry, one of the most courteous and thoughtful men ever to grace the episcopate. Future Church historians will recognize the debt we owe him for services to the integral life and work of the Anglican Communion.

W. BERTRAND STEVENS.
Bishop of Los Angeles.

among his acquaintances. To them it became known that he was great-grand nephew to still another commodore beside Commodore Matthew Galbraith Perry. This was Commodore Oliver Hazard Perry, hero of the battle of Lake Erie. It was learned also that a great-great-grandfather served on George Washington's Staff during the Revolutionary War.

Bishop Perry found, during his own service as chaplain in World War I, that many of the men he met knew of his forbears. Afterward, during the many years, after the war, when Bishop Perry was Bishop-in-charge of the American Churches in Europe, he found, as he had found in the Orient, that his well-known family background helped him with the authorities on several occasions.

Bishop Perry was married on January 2, 1908, to Miss Edith Dean Weir of New Haven, Connecticut. He is survived by Mrs. Perry, and by two sons, the Rev. James DeWolf Perry, Jr., rector of St. John's Church, Newtonville, Mass., and John Weir Perry, M.D., of Cambridge, Mass. An only daughter died in childhood, some years ago.

Funeral services were held in the Cathedral of St. John, Providence, on March 24th at 2 p.m. The Presiding Bishop officiated. All the dioceses of the Province of New England were represented, either by their bishops or by other clergy. Requiems were said in many of the churches of Providence, on the morning of the funeral.

A service was held at St. Paul's Church, Summerville, S. C., on March 22d. The rector, the Rev. Carl Thompson, officiated, assisted by the rector emeritus, the Rev. Frank W. Ambler.

Consider Candidates for Bishop of Springfield

Sixty-five clergy and laity representing nearly all the parishes and missions in the diocese of Springfield met in Springfield, Ill., on March 17th to discuss the coming election at which a bishop will be chosen to succeed Bishop White of Springfield, whose resignation takes effect May 22d. A committee of five priests and five laymen was chosen to receive the names of suggested candidates and investigate their qualifications.*

*Elected to the committee were the Rev. F. L. Arvedson of Pekin, chairman, the Rev. F. H. O. Bowman of St. Matthew's, Bloomington, the Rev. John H. Hauser of Christ Church, Springfield, the Rev. Herbert L. Miller of Emmanuel Memorial, Champaign, and the Rev. Edmund M. Ringland of St. John's, Decatur. The laymen elected were the Messrs. Walter Bellatti of Jacksonville, the Hon. O. A. James of Salem, Robert L. Lansden of Cairo, Maynard Motz of Alton, and James G. Weart of Springfield.



DR. PERRY: At the time of his election to the episcopate.

The names of the following clergy have been suggested as possible candidates: The Rev. Calvin H. Barkow, rector of St. Paul's, Oakland, Cal., the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, the Rev. Richard Loring, rector of St. David's, Baltimore, Md., Bishop Ludlow, Suffragan of Newark, the Rev. Herbert L. Miller, rector of Emmanuel, Champaign, Ill., the Rev. William A. Simms, rector of St. Thomas', Battle Creek, Mich., the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., the Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., the Rev. Jerry Wallace, rector of Grace Church, Tucson, Ariz., and the Very Rev. Edward R. Welles, dean of St. Paul's Cathedral, Buffalo, N. Y.

The committee requests that other names be submitted and lists the following qualifications as being desirable in a new bishop: one who can be the center of unity, loved and respected; proven administrative ability; missionary-minded; a man of God, with sound faith; preaching ability; sound health and temperate habits.

A special synod to elect a new bishop will meet in St. Paul's Pro-Cathedral, Springfield, Ill., on June 9th.

RADIO

Holy Week and Easter Programs

The Columbia Broadcasting System has announced a series of Holy Week and Easter broadcasts of interest to Churchmen. Included are:

Wednesday, April 2d, 11:30 AM-12:00 M "Invitation to Music"—An all-Bach program from St. Paul's Chap-

el, Trinity Parish, New York City, featuring Carol Brice, contralto, in solo from the B Minor Mass and the Magnificat, with Andrew Tietjen at the organ and Daniel Saidenberg conducting an ensemble of the CBS Symphony orchestra.

Easter, April 6th, 7:00-7:30 AM. Special musical program by the Benedictine monks of St. Meinrad's Abbey, founded by Simon Brute, Bishop of Vincennes (now Indianapolis) in 1854.

9:15-9:45 AM. E. Power Biggs, organist, in a program of Easter music from Cambridge, Mass., via station WEEI, Boston.

VISITORS

Bishop Wand to Visit USA

The Bishop of London (Dr. Wand) will be in the United States in June according to the bulletin of Seabury Western Theological Seminary. Dr. Wand will preach at the seminary on June 5th.

PRESBYTERIANS

Plan of Reunion Approved

A plan of reunion between the Presbyterian Church USA and the Presbyterian Church in the U.S. (Southern) was approved by a unanimous vote of their separate reunion negotiating groups at a joint session held in Cincinnati, Ohio.

The plan will be submitted to the national General Assemblies in May, 1947, and the Assemblies in turn will send the plan down to their local presbyteries for several months of study and comment. Reactions of presbyteries will be analyzed by the negotiating groups, revisions made in the reunion plan if deemed advisable, and the results will be submitted to the 1948 General Assemblies for vote of approval.

Again the Assemblies will refer the plan to the presbyteries, this time for a vote, and if 75% of the total presbyteries of the two Churches approve, it then will be submitted to the 1949 General Assemblies for final concurrence with presbytery action.

The procedure completed, the new united Church, "The Presbyterian Church of the United States," will be ready to hold its first General Assembly meeting in 1950.

The first step toward reunion of the Churches was taken 60 years ago, but that and subsequent reunion overtures failed until recently.

Both Churches have huge property holdings and investments—numerous colleges, schools, seminaries and other institutions—and mutually satisfactory adjustment of these in the reunion plan proved a time-consuming problem for

the two Churches' negotiating groups. A new book of Church order, as a part of the plan, includes sections on form of government, book of discipline, and worship.

The two Churches have been the same doctrinally. Prior to the Cincinnati meeting, the negotiating committees had agreed on a proposal to group state synods in eight regions covering the entire United States, calculated to facilitate General Assembly work. [RNS]

Wait Statement by Episcopalians

The Presbyterian Church USA will continue to be receptive to suggestions looking toward union which may come from the Episcopal Church, it was announced in a statement released by the Presbyterian Department of Church cooperation and Union.

The Department expressed regret over the action taken at the General Convention of the Episcopal Church last September in refusing to submit the proposed basis of union between the two Churches to its constituency for study. The statement said:

"The Department is still not in a position to make any definite expression upon the possibility of union with the Episcopal Church. Whether or not the action of that Church at its convention nullifies or alters the previous basis of negotiations necessarily depends on clarification of the position of the Episcopal Church, which is now awaited by this Department.

"In this situation the Department would recommend that judgment continue to be suspended, and that our Church refrain from action. At the same time we believe that we should be receptive to any suggestions looking toward union that may come from our Episcopal brethren and be willing to consider them. This is the attitude that we have consistently maintained since overtures were received from the Episcopal Church in 1937.

"Admittedly the action of the Episcopal Church appears to be a reverse to the movement for union with that body. But the union of all Christ's followers is of such supreme importance that we must not allow ourselves to be halted or discouraged by this seeming setback." [RNS]

RELIGIOUS ORDERS

Dom Gregory Dix Arrives;

Dom Paul Severance Recovering

Dom Gregory Dix, OSB, of Nashdom Abbey, Burham, Bucks, England, has arrived in this country to assist the Benedictine Fathers at St. Gregory's Priory, Three Rivers, Mich. The Lord Abbot of Nashdom has permitted Dom Gregory to remain in the United States for the summer, but he must return to England in the fall. While in this country he will be under obedience to St.



DOM GREGORY DIX: Temporarily stationed at American Priory.

Gregory's Priory, so that it is requested that all requests for lectures, sermons, or retreats be addressed to the Prior, RFD No. 1, Three Rivers, Mich.

Dom Gregory is well known as the author of *The Shape of the Liturgy*, fast becoming a standard Anglican work on liturgics.

Dom Paul Severance, Prior, is slowly recovering from a brain hemorrhage he suffered while on his way to New Jersey. Dom Paul was taken from the train to St. Luke's Hospital, New York City, and subsequently to St. Luke's Con-

valescent Hospital, Greenwich, Conn. Dom Francis Hilary Bacon, the acting prior, brought Dom Paul to the priory on January 28th. *Benedicite*, the publication of the Benedictine monks, says:

"At present Dom Paul is finding the readjustment to the timetable and regulated life of the priory very difficult and it may well prove a hindrance rather than a help to his improvement, in which case both he and we are agreed that he will have to go to some place where he can receive adequate care. Dom Paul's mind remains perfectly clear and as brilliant as ever, but he finds difficulty in speaking and it is impossible for him to write, so he wants it made clear once and for all that he would love to hear from all his friends, but also that they must not expect him to answer directly. He can understand and enjoy your letters. If we answer for him he can convey his ideas through us. The doctor says that he must learn to write all over again and this is one of the last things he will be able to do."

NATIONAL COUNCIL

Standing Committee Meets

The first meeting of the National Council's new Standing Committee took place at Church headquarters, 281 Fourth Avenue, New York, on March 13th. This is a committee of Council members, set up by the Council at its February meeting, at the Presiding Bishop's suggestion, to act on certain matters arising between Council meetings [L. C., February 23d]. The members, chosen in part as living near enough to New York to make attendance practicable, are the Presiding Bishop, Dr. Lewis B. Franklin, treasurer of the Council, Bishop McKinstry of Delaware, the Rev. Dr. H. W. B. Donegan, Mr. E. Townsend Look, Mrs. John E. Hill, and Col. Jackson A. Dykman. Dr. Donegan and Mr. Dykman were absent. The Rev. Dr. C. Rankin Barnes was secretary.

Word has been received from Bishop Gilman of Hankow that he is ready to purchase a site for the use of St. Peter's and St. John's combined congregations in Hankow, whose two churches had been destroyed. The Council in February had appropriated \$40,000 from the R&A Fund to be used for this Hankow work, according to a plan then being worked out. The Bishop is now authorized to use a reasonable proportion of the sum for the desired site.

ACU CYCLE OF PRAYER

March

30. St. Luke's, Catskill, N. Y.
31. All Saints' Cathedral, Albany, N. Y.

April

1. Christ, La Crosse, Wis.
2. Christ Cathedral, Salina, Kans.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

CARE for Old Catholics

Previously acknowledged	\$3,111.42
St. Stephen's Church, Latonia, Ky.	112.00
YPSL, All Saints' Church, Winter Park, Florida	50.00
E. H. T., Jr.	30.00
Anonymous	10.00
H. Boone Porter, Jr.	10.00
Mrs. John Siekert	10.00
M. L. H.	5.00
	\$3,338.42

Old Catholic Relief

Previously acknowledged	\$1,068.76
Church of the Advent, Alice, Texas (in Poland)	5.00
E. H. T., Jr.	1.00
	\$1,074.76

European Children

Previously acknowledged	\$4,315.02
Mrs. Laura S. Johnston	10.00
Virginia	5.00
Mrs. A. M. Fitzpatrick	4.00
	\$4,334.02

Children Without a Country

By the Rev. Albert J. duBois

Rector of St. Agnes' Church, Washington, D. C.

A GROUP of people in and around Washington, D. C., are initiating plans for the care of stateless children from war-torn areas of Europe. As the rector of St. Agnes' Church, and a former chaplain who saw these children in Europe, in the scenes of their suffering, I have the honor of being president of the corporation.

There are thousands of children in Europe who are parentless, often nameless, homeless, and countryless. These innocent victims of war were found abandoned in German concentration and labour camps; having no nationality, they are left out of plans now in operation to bring children to this country under existing quotas.

According to a report published by the military authorities last summer, there are some 30,000 stateless among the 500,000 displaced persons in the American zone alone. When one thinks of what a stateless child is—nameless, parentless, countryless, found by the armies of occupation in the Nazi horror camps—one is more stunned by the wanton viciousness of war thus illustrated than by the long lists of casualties.

Because of their ignorance of their own names and countries of birth, these children cannot claim the protection of any specific government. The United Nations will, undoubtedly, eventually get around to dealing with their problems, but no parent or lover of children can consider the lot of the hapless little ones of Europe without wishing to do something about the matter, *at once*.

A HOMELAND FOR THE HOMELESS

The effort is planned to get the children from war-devastated Europe into the most beautiful surroundings that can be located. It was decided that it was imperative that a setting as different as possible from the background of these haunted boys and girls should be selected. It was also essential that a locality be chosen where the immigration laws would permit the entry of the children—no child but one whose country of birth is known can come into the United States, and then only under the quota established for that particular country. Some place where the cost of living is comparatively low would enable the corporation to care for more children than they would be able to if costs were high.

The choice fell upon Nevis, in the Leeward Island group of the West Indies. The island is only some 57 square miles in area, but it rises steadily from

the coast to the height of Nevis Peak, over 3,500 feet above the sea. The climate is fine, since the heat is tempered by the surrounding water; the temperature varies only in a fairly narrow range. The island is one of the healthiest areas in the world, and the hot mineral springs have demonstrated their curative powers since 1607. The vegetation is subtropical and rich, and Nevis would be a heavenly change from the drabness and want in which the children have been forced to exist.

During the 18th century, Nevis was at the height of its popularity; it was the most famous spa in this hemisphere. The change-over from Muscovado sugar to the crystallized variety, with the retreat of the formerly wealthy landowners, brought great hardship to the island. The place has become gradually more and more sluggish economically, more and more out of touch with the rest of the world. This neglect of the outside has resulted in a comparative stagnation in the cost of living so that, at a conservative estimate, six children could be maintained in Nevis for the cost of keeping one in the United States. Such an economic advantage as this is of the utmost importance. (Nevis is not, in spite of its having been practically out of touch with the rest of the world, isolated by necessity. The Alcoa Steamship Lines will have ships stop at the island if there should be need for them, and it can be reached by plane from Miami.)

ESTATE AVAILABLE

The groups of men and women who are planning the sanctuary have decided that an agricultural estate of about 200 acres would enable the sanctuary to become self-supporting. Such a property has been located on the lower slopes of the mountain.

There are a fine, old, 18th century stone plantation-house and several other stone buildings on the property. Mahogany and other trees indigenous to subtropical climate surround the house. Fields of sea-island cotton lie between the house and a coconut plantation that lines the three-mile-long beach of white sand. Pasturelands, now grown up in bushes, fill in the space from behind the house up to the edge of the forest covering Nevis Peak. Bananas and citrus, star-apple and avocado grow beside wild paw-paw shoots in what was once the well-tended orchard. Roses and lilies, bouganvillea and cape-honeysuckle fight for existence in the overgrown gardens.

For the cost of an unpretentious three-bedroom house and a few square feet of yard in the average American city today, this property could be bought for the children's sanctuary. A corporation has been formed under the laws of the District of Columbia. Fifteen persons are prepared to go down to act *in loco parentis* to the children. They will conduct the school, and operate the 200-acre estate as a general farm.

WELL QUALIFIED STAFF

Among those interested are former naval officers who want to do something constructive to round out their war service; there is a young Norwegian nurse who mothered bombed infants in Bergen during the early days of the German occupation and later became active in the resistance movement in her country; there are school teachers, newspaper correspondents, business-men and women, painters, musicians, and scientists among those who will go down to Nevis.

The proportion of children to staff—50 to 15—will ensure plenty of individual attention. The members of the S. C. S., Inc., are qualified to undertake the education of the children from kindergarten up to college entrance. Visiting college professors and schoolteachers on sabbatical leave will be welcomed at the sanctuary because of the benefit the children will derive from contact with other than sanctuary staff and also because of the opportunity such arrangements will provide for holiday or other necessary absence of the permanent members of the staff.

The Bishop of Antigua will be the spiritual guide for all religious work and instruction.

Classrooms will be erected on the grounds separate from the plantation-house. The school will be modelled after Bishop's School, La Jolla, California, where all the time possible is spent in the open air, and architecturally simple buildings result. An isolation ward will be erected at some distance from the main buildings. All cases of sickness which do not require operational treatment will be treated at the sanctuary by the infirmarian.

SPONSORS

Our sponsors are: the Rt. Rev. Nathaniel Davis, Lord Bishop of Antigua; the Rt. Rev. William T. Manning, retired Bishop of New York; the Rt. Rev. Wallace E. Conkling, Bishop of Chicago; the Rt. Rev. G. Ashton Oldham, Bishop of Albany; the Rt. Rev. Ben-

in F. P. Ivins, Bishop of Milwaukee; the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey; the Rt. Rev. Robert E. Campbell OHC, retired Bishop of Liberia; the Rt. Rev. Austin Parson, Bishop of Pittsburgh; the Rt. Rev. Hunter Wyatt-Brown, retired Bishop of Harrisburg; the Rt. Rev. C. Avery Mason, Bishop of Dallas; the Rt. Rev. Reginald Mallet, Bishop of Northern Indiana; five U. S. Army Chaplains, the Rev. John S. Baldwin OHC (ret.), the Rev. Joseph W. Peoples, the Rev. Jan U. Harris, Major Arthur B. Cope (Division Chaplain, 86th Infantry Division), and the Rev. De Von Ellsworth; all three educational authorities, the Rev. Canon Frederick Hood, principal of Pusey House, Oxford, England, and the Rev. R. K. Yerkes and Dr. John S. Marshall, professor at the University of the South.

FINANCIAL NEEDS

The children's present guardians are the governors of the four military occupation zones. To obtain guardianship of the governors' wards, request has to be made to the Control Commission. The Bishop of Chichester has promised to present our request to that body as soon as \$100,000 has been guaranteed for the sanctuary.

The needs of these forgotten children are urgent. Every moment spent in places of desolation and past agony deepens the imprint on the young minds. The channels through which the orphans can be brought to the sanctuary are open. The perfect site and property are available, under short-term option.

It is possible for us to salvage the life of a child by "adopting," i.e., pledging \$250.00 yearly (deductible from income tax returns, as charity), to cover the cost of maintenance and education. An effort will be made to secure thank-offerings of \$1 each from 100,000 parents whose own children are safe. The sum of \$10,000 is required immediately, to secure the estate and to cover present operational expenses. \$100,000, altogether, will launch the plan.

The Stateless Children's Sanctuary may be an idealistic venture. So was Hitler's—and he might have led his people to incalculable horizons had he been driven by noble inspirations instead of fiendish egoism. But levels of achievement such as the modern dictators reached, if directed by spiritual things, for world peace and not for war among men, can be attained and surpassed. It is only through such an attainment that atomic warfare or other warfare can be disposed of successfully.

If there are men and women who would care to associate themselves with the efforts of the Stateless Children's Sanctuary, they may communicate with the Secretary at 2127 Le Roy Place, N. W., Washington 8, D. C.

EVERYDAY RELIGION

Homeward... VII. *The Soul's Study Period*

By the Rev. Joseph Wittkofski

RELIGION insists that human beings increasingly understand the manner in which God acts upon His creatures. In spite of a dying theology, God is not always seeking to punish His creation. Rather the exact opposite is true. God does everything to make humanity happy, but this joy can be found alone in the complete fulfilling of the divine law. When men fail to co-operate with God, they automatically punish themselves. In the command to love God and neighbor, Jesus gave us a scientific expression of the laws of universal harmony. Through the gifts of wisdom, man can learn to adapt himself to all of the divine commands, so that the greatest good will be wrought to neighbor and to self. The decrees of God must be applied to daily lives. Atomic energy is a tremendous force, which can be adapted to daily use to produce much good. If this power is abused, it will destroy mankind. The word of God is uncreated strength. It can furnish happiness now and hereafter, but if it is abused, it will cause total and final destruction.

DAILY MEDITATION

The Christian progresses in the knowledge and love of God by the practice of daily meditation. St. Teresa, the great mystic, once remarked that anyone who spends fifteen minutes a day in meditation cannot lose his soul. Meditation is the silent lifting up of heart and mind to God to offer Him homage and to promote His glory by individual advancement in virtue. Meditation detaches from sin. Evil is perpetrated through thoughtlessness or through the lack of willpower. Meditation provides increasing light about the malice of sin, and at the same time it strengthens convictions about religious beliefs. Without mental prayer people find Christian living very difficult. They become discouraged and eventually surrender to worldliness.

Many methods of meditation have been evolved since the time of Christ. Many of these ways are extremely complicated and require months of training. Sometimes people try to learn these difficult methods, with the result that they become discouraged and forget this most wholesome exercise. A natural manner of mental prayer that will suffice for many people is extremely simple. There is a preparation or a few moments of prayer which tends to separate the person from the things of the world and

to elevate the heart and mind to God. The next step is the reading of the Holy Scriptures or some other spiritual book, after which a short time is spent in the consideration of what has been read and its meaning as it concerns the individual. Then there is a thanksgiving, in which gratitude is given to God for this opportunity to think of Him and for all other benefits. The offering of self follows in which the person surrenders himself to God without reservation. Finally there is an intercession for all other people.

Daily meditation is necessary for the purification of the soul. In the prayer of preparation, worship and homage is given to God. In the actual meditation, under the influence of the Holy Ghost, the human being is filled with sentiments of shame, of humiliation, of love for God and neighbor, of hatred for sin, and with the firm purpose of living completely with God and in God. In the oblation of self and in the prayer for others, the Christian character is formed. St. Augustine wrote, "The Son of God became the Son of Man that the sons of men might become the sons of God." Daily meditation is a most effective manner by which Christ can be formed in the Christian.

INSTRUMENT OF HARMONY

The disciple of Christ is an instrument to bring harmony into the world. Harmony is a perfect accordance between the parts and the whole. Meditation is a powerful means to assist the molding of the individual into the form of Christ. God, through His inscrutable laws, seeks to form a unity throughout all the parts of the universe. When people sabotage God's plan, they affect all creation with their evil. As people endeavor to live according to His laws, they will begin to gain an understanding of the powers which are theirs to command. Jesus said, "Blessed are the peacemakers; for they shall be called the children of God." Those who strive to bring harmony into the world are truly God's children, and theirs is His omnipotence to command. Thought is the most important force in the world. The universe and its basic energy came into existence through the one eternal Thought of God. Christian action results from Christian thinking. The role of meditation is paramount in the formation of Christian characters, and in the creation of centers of harmony in the world.

Is God Helpless?

ONCE again Holy Week brings us to the contemplation of that strange Man upon the Cross. Who is He? Why is He there? Why must He die? What does His sacrifice mean to us?

We may think that the answers to these questions have become so familiar to us, through constant repetition and a life-time of acceptance, that it would be futile to review them. The Church in her wisdom feels otherwise. Down through the ages she has been calling her children to rethink each year the tremendous facts of the Incarnation, the Crucifixion, the Resurrection, and the Ascension — all adding up to the timeless and cosmic drama of the Atonement, the mystery whereby God Himself became man to redeem man from his sins.

In Jerusalem, some 1900 years ago, a little knot of followers gathered with their Master in an upper room. A few days before, He had been acclaimed by the people as the messianic king who would lead Israel to the long-awaited victory over its enemies. He had boldly driven the hucksters out of the Temple. He had openly challenged the authority of the rulers and had warned them that God would reject them.

But now, somehow, the situation had changed. Instead of finding an opportunity to seize the reins of power, He told His followers that they must prepare themselves to accept ignominious defeat. One of them, He said, would betray Him; another, the one looked upon as the "Rock" of Faith, would deny that he even knew Him. "For I say unto you that this that is written must yet be accomplished in me: 'And He was reckoned with the transgressors'; for the things concerning me have an end."

Thus moved toward its climax the stupendous drama of the apparent helplessness of God before the sin of man.

In the world of today, we see the forces of that drama at work on the stage of international affairs. The uneasy maneuvering of nations for power seems to portend the eventual renewal of warfare on a world scale. Indeed, since the victory of the forces of the United Nations over Germany and Japan, scarcely a day has gone by without armed clashes among those who were for a time united in their opposition to Hitlerism. Civil war in China and Greece, raids and counter-raids in Poland, terrorism in the Holy Land, riots in India — the pattern of bloody conflict continues, the chief difference being in its pace and scope.

As economic stringency forces the withdrawal of Britain from some of the outposts of empire, our country finds itself helpless to evade entanglement in the internal affairs of distant lands. The alternative is to permit these countries to be drawn into the Soviet Russian system — an alternative as distasteful

to the former isolationists among us as to those who have long recognized the responsibility of the United States in world affairs. No man can foresee the end of this policy nor estimate its ultimate cost in commitments financial and military. We are involved in a world diplomatic struggle as "total" as war.

Christians are generally patriots. They find themselves deeply involved in the problems of their own nation, not only that it may prosper but also that it may conform its policies to the will of God. As Christians, moreover, they are acutely conscious of their kinship with suffering humanity all over the world — with the starving and suffering and dying in China and Greece, with Palestinian Jew and Arab, with the people of Russia, with the defeated populations of Germany and Japan. Yet, American Christians find themselves irresistibly drawn forward, step by step, down the road that seems all too likely to end in more starving and suffering and dying.

There is very little ground for political hopefulness in the world of today. And, since as Christians we are convinced that God wills peace and wellbeing for His people, we are driven again to the question. "Is God helpless?" Is He unable, or unwilling, to stem the tide of international conflict with its wrack of millions of broken bodies and minds, of sin and sorrow and suffering and despair?

There is indeed a helplessness of God before the wilful blindness of His creatures. It was about this very failure of God to intervene for man that one day an Ethiopian eunuch was reading in the desert:

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

We are told in the Book of Acts that God's providence brought Philip the Deacon to the eunuch as he read about the suffering servant in the Book of Isaiah. And when Philip asked him, "Do you understand what you are reading?" the Ethiopian, being the judicious sort of man Queen Candace would select to "have charge of all her treasure," replied frankly, "How can I, unless some man should guide me?"

"Then," says the Book of Acts, "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

We know what Philip told the Ethiopian eunuch, because it must have been of one piece with the story of the suffering servant as it had been amazingly lived out in the life of Jesus. It is still the Church's final

power to the problem of God's apparent helplessness to relieve human suffering.

"Yet it hath pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. . . . Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong: because He hath poured out His soul unto death: and He was numbered with the transgressors: and He bore the sin of many, and made intercession for the transgressors."

The measure of the helplessness of God is the death of His only-begotten Son on the Cross. The forces of suffering and sin, which even now threaten to drive nations to war, were powerful enough to make the world reject its Saviour, betray Him, mock Him, scourge Him, and send Him to a felon's death. There is a degree of goodness which can win toleration from the world. But the revelation of absolute righteousness was an affront and a torment too great for the world to bear.

The death of Jesus on the Cross lays bare forever the Liberal fallacy that men need only to know the face of perfection to desire it. Our world is a world of profound and deliberate rebellion against God. The world's answer to God's offer of redemption was, "Let Him be crucified!" Not because He has done any wrong, but because His righteousness, His all-embracing demand for perfection, is too much for us to bear.

But that is not the end of the story, as the prophetic author of the suffering servant story knew by God's inspiration; and as Jesus of Nazareth triumphantly lived out by His death and Resurrection. The helplessness of God was more powerful than the utmost reach of the forces of Sin and death.

The Cross, which was intended to dispose of God and His demands upon man, was by Christ's atoning death turned into the instrument of man's salvation. Christ made of it the altar on which, as priest and victim, he made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." And He gave to the Church which is His mystical body the means of rebirth into His glorified life and a share, with each offering of the Eucharist, in presenting His sacrifice before the Father for "remission of our sins and all other benefits of His passion," and for union with Him in the reception of his body and blood.

The wisdom of God still seems foolishness to the world; and His power still seems helplessness and weakness. We still talk as if worldly armies could accomplish something important for God, not reckoning that the thing which really matters to God is the self-dedication of the humble souls who compose the armies and the countless other humble souls who tremble before the army's advance and dumbly bind up their wounds in its wake.

Will there be war with Russia — perhaps atomic

and bacteriological warfare such as will destroy civilization as we know it? There may be, for the rear-guard action of Satan is a sharply fought one and the world is still not ready for the fruition of the Kingdom of God. And God will not stop men from sinning, nor from reaping the consequences of their sins. But aggressive Communism and Russian Imperialism will not be the only cause. Communism itself could not have come into being if Christians had not notoriously failed in social justice. Even the inscrutable men of the Kremlin would think long and hard before giving the signal unless they became finally convinced that the Anglo-American powers were determined to thwart their country's national aspirations, legitimate or not.

But let the lesson of the Cross remind us that all national and imperial designs relate only thinly and derivatively to the salvation of mankind. God needs no victories except the victory over self which enables us "to take joyfully the sufferings of this present time in full assurance of the glory that shall be revealed." For the ultimate unlocking of His power upon the world was the immolation of joy, of goodness, almost of hope itself, in His Son's death upon the Cross.

It seemed strange to the Ethiopian eunuch that death could be the key to life. It seems strange to modern-minded Christians in America today, who are taught from the cradle on to be "up and doing," that obedient suffering could be the source of a power far greater than atomic energy.

"But we preach Christ crucified, to the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Bishop Perry

IN THE death of Bishop Perry, the Church has lost one of its truly great leaders. As Presiding Bishop, he guided the Church into new and broader areas of fellowship with other Christian communions, both at home and abroad. At the same time he stood firmly for the Catholic character of the Episcopal Church, and for its unity with the whole Anglican communion.

Indeed this sense of the close fellowship between our Church and the other Churches of the Anglican communion was one of the strongest factors in his episcopate, and in his leadership during the years that he was Presiding Bishop. He was well known to the bishops and people of the Church of England, and did not hesitate, in the darkest days of the war, to fly the Atlantic to act as the official representative of his successor as Presiding Bishop at the enthronement of Dr. Temple as Archbishop of Canterbury in 1942. By that act he did much to cement the bonds of friendship and intercommunion between the two Churches, and to build bridges of understanding between them.

Others in this issue pay well-deserved tributes to Bishop Perry. We should like to add our tribute to

him as an able leader, sound scholar, and loyal friend. It was our privilege to know and love him, and to work with him closely in carrying out his policies as Presiding Bishop. The privilege of that close association will linger in our memory, and will be our continuing inspiration.

He has fought the good fight, and entered into his eternal reward. May he rest in peace, and may light perpetual shine upon him.

A Home for Displaced Children

AMONG the millions of Europeans who are in a pitiable plight, perhaps none are more so than the so-called "stateless children." These are youngsters found abandoned in German concentration or labor camps, often with no knowledge of their parentage or even their nationality.

What is to become of these nameless, nationless children, of whom there are thousands? Few of them can be individually adopted. They cannot be brought to this country because, having no nationality, they do not come under the quota for any country. They are living at little better than a starvation level in Europe.

In an article in this issue, the Rev. Albert J. du Bois tells of the plans for a Stateless Children's Sanctuary, to be established under Church auspices on the island of Nevis, in the British West Indies. A non-profit corporation has been organized and an option secured on a suitable piece of property. Plans have been developed for a home and school for the children, and for their passage from Europe to their new home. The Bishop of Chichester is prepared to secure from the Inter-Allied Control Commission, guardians of the stateless children, permission to resettle at least some of the children in this new and attractive home. The initial objective is to bring 50 children to the sanctuary in the West Indies, with others to follow later.

There is one, "if" — if the necessary funds are forthcoming. The sponsors of the plan are appealing for \$100,000 to launch the plan and settle the first fifty children. It is a modest sum for a laudable purpose. We hope that Churchpeople and others will respond promptly and generously. Contributions may be sent to the address given at the end of the article, or to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis., designated "For Stateless Children's Sanctuary."

Reunion With the Methodists

UNDER the title "Union in Twelve Years," the Rev. C. Stanley Lowell, pastor of the Wesley Methodist Church in Dover, Del., makes a constructive approach to the question of union between the Methodist and Episcopal Churches. We think his approach, set forth in the *Christian Century* of March

PALM SUNDAY

THROW open wide the brazen gate,
And let the Galilean through;
The King of God's own Israel,
Rides on to keep a rendezvous:

*The waving palm His gonfalon,
A gate of brass His Rubicon.*

The proudly vested Caiaphas,
Unleashes his vindictive will;
And just outside Jerusalem
Stands Golgotha, the skull-shaped hill:

*The King shall wear a Crown of Thorn,
When breaks the world's most tragic morn.*

Throw open wide the brazen gate,
And let the Man of Sorrow through;
Deny Him not a passing joy,
Before He keeps death's rendezvous:

*O Caiaphas! yours is the loss —
The ageless splendor of the Cross.*

ERNEST BRADLEY.

5th, makes sense. We intend to bring it before the members of our Commission on Approaches to Unity at their next meeting.

Dr. Lowell makes two exceptionally important points. The first is that, unlike the Presbyterians, the Methodists were members of the Anglican household of faith as recently as 1780. Thus they have the same background and traditions, and the healing of the schism would be a matter of reunion. The gap to be closed is not nearly as great as between the Episcopal and Presbyterian Churches.

Dr. Lowell's second point is that, while the problem of orders is not the most serious obstacle to union, it is the first obstacle, which must be cleared away before anything else can be attempted. To clear away this obstacle, he says, demands humility and penitence on both sides. Episcopalians should redress the grievance caused by the refusal of the Bishop of London in 1780 to ordain Methodist preachers, as requested by John Wesley. They should offer these orders now, not in a spirit of condescension but as a long overdue recognition of equality and brotherhood.

Can the leaders of our two Churches have the courage and statesmanship to chart a reunion based on the addition to each communion of the values of the other, rather than the subtraction of values to find a minimum platform which arouses the enthusiasm of neither side? If so, there is genuine hope for reunion — perhaps even within the twelve years that Dr. Carroll specifies. We hope and pray that there may be raised up the leadership on both sides, and the willingness of the rank and file, to accomplish this highly desirable result.

Peace Through Suffering

By Edith C. Judd

WE WHO call ourselves Christians must merit the name to be wholly acceptable to God the Father, that we may receive the fulfillment of His gracious promises, be true members of Christ's Body, be inheritors of the glory of His Kingdom, and receive the salvation of our souls and eternal peace.

Christlike: that is what a real Christian is, or should faithfully strive to become. It is a condition to be attained only by following closely in His precepts and example. We have to perfect within ourselves the fruit of His Spirit to be like Him—imitators of His life. To perfect ourselves in love that suffereth long and is kind; that beareth, believeth, hopeth, and endureth all things. To perfect ourselves in the joy of His service, in the inward peace that abides in spite of all worldly tribulations. In the long-suffering of the meek and humble as they wait for their Lord's return. In gentleness of living and of heart toward all men. In the goodness of high ideals, of simplicity, and of usefulness. In faith, that strong shield of our spiritual armor against the Evil One and our unshakeable belief in "the substance of things hoped for, the evidence of things unseen," the faith that purifies and sanctifies our hearts. In meekness, that outstanding quality of our Lord, who promised to guide and beautify those who show themselves meek, and to cause them to become inheritors of the earth; and in temperance, the safe middle way, sure, straight, steady, tranquil, and persevering.

Day by day, hour by hour, he who would be Christlike must follow surely in the footsteps of his Lord; share in His joy, share in His suffering; forget self, "live unto Him."

We must share His suffering. There can be no perfection in us, we cannot be truly Christlike, without that. How could it be possible? We must know Him as He is; and to know Him, it is not enough to believe, to reverence, to love Him, to desire His return; we must be like Him, and to be like Him we must suffer with Him; then only can we be one with Him, know Him, belong to Him fully.

CRUCIFIXION

We have His own blessed words to guide us; for after He had revealed Himself to His disciples at Caesarea, "From that time forth began Jesus to show His disciples how that He must go to Jerusalem and suffer many things of the elders and chief scribes, and be killed and be raised again on the third day." St. Mark then records Peter's protest and our Lord's rebuke and "Then said Jesus unto His disciples, 'If any man will come after Me, let

him deny himself, and take up his cross and follow Me.'"

How many times St. Paul, in his epistles, brings before all Christian eyes the teaching of the necessity for suffering. "If we suffer with Him, we shall also reign with Him." [II Timothy 2:12].

In II Timothy, Chap. 3, St. Paul speaks of his own life; "But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me." And then, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

There are many kinds of trial, of suffering, all of which, if borne with submission and patience, work toward one end—the perfection of the Fruit of the Spirit within us—"unto a perfect man; unto the measure of the stature of the fullness of Christ."

There is the physical suffering of pain, of sickness, of weakness and extreme weariness. Greater still is mental suffering felt through trials of adversity, disappointments, misunderstandings, harsh words, injustice, uncertainty, shock, death. Greatest of all is the suffering of the Spirit, when the inky darkness of evil lays its heavy pall upon us, as when we read of, or witness, terrible happenings when trust and faith are shaken, and God's love seems turned away from His creation. Did not our blessed Lord suffer all these things and more? Shall we shrink from following in His footsteps if we truly desire to know Him, to be admitted to His fellowship, to receive the promise of our salvation worthily?

JOY IN SUFFERING

No goal is won, no reward given in earthly contests before the participants go through serious and difficult preparation. They are tried, they are tested, and they work hard to win the award. Shall we, then, expect to receive our heavenly reward without trial and suffering? We must be tested to be proved worthy, so much the more so because we are called to be "the sons of God; joint heirs with Christ." And it is written, "For whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as sons."

That there can be joy in suffering was brought home to me in a way I shall never forget. I had been through a long period of adversity hard to bear, for it brought many sad things in its train, and there was added to it a suffering of the heart that had to go with those I loved., I wrote to my pas-

tor for guidance, and he replied in a letter full of wisdom, comfort, and enlightenment, showing, too, how blessing could come out of what had caused me sorrow. He ended with these words:

"We all suffer when those we love do not see eye to eye with us. It is one of the trials by which we grow more like Christ, and it is meant for our perfecting, I am sure. Christ suffered for us; we must all suffer for Him. And only through suffering can we be brought to perfection."

What deeper joy can be experienced than to feel that God has looked upon us and tested us as one of His own, that we may, if we will it so, become more Christlike and worthy of His love.

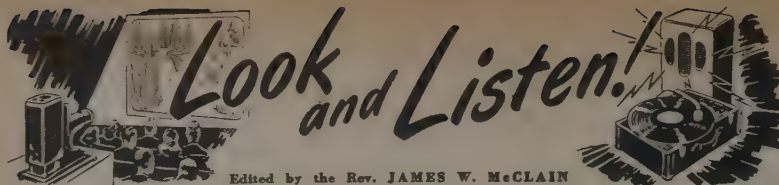
GOD'S MERCIES

Our God is a God of tender mercy. He loves us, every one, and though we must be tested, yet He is just and compassionate and "will not suffer you to be tempted above that ye are able." He knows and judges our weakness and our strength. Some are given heavy trials, some suffer lighter ones, as He sees us able to bear them. Never are they too great to be borne, or of too long continuance, but each time of trial is given that we may have the opportunity to perfect ourselves in some grace that we lack. It is given with great wisdom and with heavenly love. How must He rejoice to see us brave to overcome the suffering with submissive and patient spirits; and we, too, rejoice as we feel strength grow within us, and that spiritual cleansing that is the end of our suffering.

The words of St. Peter should help to clear our minds of doubt and give us hearts willing and ready to suffer trial:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."



Edited by the Rev. JAMES W. McCLAIN

Homemade Lantern Slides

ONE of the best methods of teaching is the method which allows the pupil to participate actively in the teaching process itself. It is not so much that knowledge or skill is thus sneaked in, so to speak, without the pupil being aware of it, but rather that in the moment of active participation the pupil becomes alive to the relevance of the knowledge which would otherwise have been theoretical and abstract. Through participation in the teaching process, the pupil not only increases his skill, but relates the *knowledge* required of that skill to the broader patterns of his life. Thus, the boy who studies piano participates actively in the exercises, not merely that he may learn how to manipulate his fingers and coordinate his mind, but that he may learn something of the theory of music and something of the lesson that music teaches as to the necessity for law and order in a lawful and ordered universe.

PARTICIPATION IN RELIGION

In a similar manner, our children learn most of what they know about the Christian religion by active participation in the teaching process itself. Prayer and sacraments are a great deal more than mere "teaching process," but the fact remains that irrespective of what else they may be, they are this. Our children learn by doing. If we are wise parents and teachers we recognize and use this fact to good advantage both to the child and to the society in which he is a part.

The homemade lantern slide can be a valuable aid in religious education by allowing the pupil to assist in the creation of the materials of education. Anyone who has had experience in dramatic activities knows how much more he has learned as a member of the cast than he has learned as a member of the audience. Any teacher knows that the best way of learning a subject is to attempt to teach it. Any preacher knows that the one sure way of memorizing a text from Holy Scripture is to preach from the text. Active participation, in which the student becomes a part of the instrument through which he and his fellows learn, is too often neglected in our religious education. Work books are good. But they are not corporate enough. They are private means of mental exercise. They do not contribute

to the social process of education: they begin and end with the individual.

With homemade lantern slides, we have all the advantages of the workbook, with the added advantage that the student actually feels himself contributing to the education of others. These slides are the standard $3\frac{1}{4} \times 4$ glass slides for use in any projector designed for this type of slide.

PROJECTS

First, the teacher makes certain his projector is one which will accommodate $3\frac{1}{4} \times 4$ slides. Then he obtains a number of etched glass pieces and the coloring materials especially made for this work. The class is directed to the class project: *i.e.*, a series of slides on the life of our Lord, scenes from Church history, clauses of the Creed, illustrations for Epistle or Gospel of the day, etc. The children may trace or draw freehand, using the special pencils, ink and crayon on the glass slides. Each child can be given a different assignment or idea to portray. The slides are then viewed, with the class judging which slide best pictures the doctrinal or historical truth. The winning slide can go into the permanent Church school file for future use, or be held for an annual judging by the parents of the

Church school children. The other slide can be erased and used again next week.

In using this method of teaching, the children must be impressed with the fact that "art" is not so much a means of self-expression as it is a means of expressing an *objective* truth. Thus, it is no pretty pictures that are sought, but pictures that teach. The question the teacher asks of each finished slide is "what does this picture teach us about God?" The child is taught that an artist is not a "special sort of person" but that every person is a "special sort of artist."

If you are interested in knowing more about this type of visual aid, send to the little booklet "How To Make Homemade Lantern Slides" by G. E. Hamilton. Mr. Hamilton is president of the Keystone View Company, Meadville, Penna. He is a Churchman, and vitally interested in the problems of religious education. The booklet is ten cents, and well worth it for those who contemplate using this method of teaching in Church school or at home.

EQUIPMENT FOR LANTERN SLIDES

Etched glass, plain glass (for binding), lantern-slide crayons, lantern-slide ink, cellophane and carbon paper for making typewritten slides—all available from Keystone View Company, Meadville, Penna. Write them for catalogue. If you are interested in getting a lantern-slide projector, we recommend the Keystone Overhead Projector. This accommodates the home-made slides, as well as the hundreds of prepared slides of famous paintings, scientific, literary and religious subjects, and has attachments for the use of 2×2 slides as well as filmstrips. This is truly an *all-purpose* projector. Prices and de-



LEARNING BY DOING: Children in a Church school class make slides for projecting before the class.

QUESTIONS AND ANSWERS

Please give me more information on where I can obtain recordings of Church services and music."

Write to the Oxford University Press, London, The School of English Church Music, Canterbury Cathedral, or the London office of the Columbia Recording Company. Recordings of hymn-song, Anglican chants, and the Verbeke Mass are, we understand, to be made available again. Other suggestions: see the Columbia History of Music Series, which contains some very good Church music, and which may be bought in separate albums. The recording of the Coronation of King George VI is also valuable both from historical and liturgical viewpoints. It is to be hoped that American recorders will soon make available to us some reproductions of the sung Mass and Offices in this country.

"... what I want is filmstrips with recordings for 33 Sundays of the year. Is such a course available?"

What you want is paradise! No such course exists, and if it did we have the notion it would not be very popular. Audio-visual aid is still in its infancy in the Episcopal Church and any attempt to "standardize" its use in a year-round course of teaching seems highly impractical at this time. It is much more advisable for the teacher to supplement his other materials with audio-visual aids from time to time, rather than try to adapt his teaching to any standardized technique. We must beware of the suggestion that our teaching should be based upon audio-visual aids. Let's not hitch our wagon to a filmstrip.

RECOMMENDED

Democracy, 16mm sound. An encyclopaedia Britannica film for a better understanding of the democratic way of life. Rents for \$2. from Ideal, 24 E. 8th St., Chicago.

No Greater Power, 16mm sound. A Cathedral Film, 2 reels, the story of Zaccheus and Our Lord. Rents for \$6.

Suffer Little Children, 16mm sound. A United Nations film showing the pitiful condition of European children. Use for mission-fund drive; rents for 50c from Association Films, 19 So. La Salle St., Chicago, Ill., or 347 Madison Ave., New York.

Encyclopaedia Britannica Teaching Films: very fine sound and silent one-reel films. Rental \$2 and \$3. Send to 20 North Wacker Drive, Chicago for catalogue.

Religion in Art

By DR. WALTER L. NATHAN

El Greco (1514-1614)

EVERY great artist expresses the spiritual forces of his time. The art of El Greco is a dramatic visualization of the fierce and passionate fervor of Spain at the time of the Counter-Reformation. Beyond it, however, his genius penetrated to the very roots of religious experience, thus linking him with the great mystics of all ages.

Only an artist of El Greco's depth of feeling could imbue a "Repentant Peter" with such power of conviction. We see the apostle at the moment of his deepest humiliation. He who had so vigorously protested his steadfastness; the very same whom Jesus had charged with the guidance of His flock, he had denied the Lord! So great was the shock of the faithful that all four gospels tell us the story of Peter's cowardice, and of how bitterly he repented it.

With hands pressed together over a heavy heart he stands alone in his shame.

The Repentant Peter

The severely simple garment falls in sharply angular folds over shoulders burdened with grief, baring a neck and arms where harsh contrasts of highlights and shadows emphatically stress the tension of an anguished soul. From the haggard face and the trembling mouth everything has vanished but an overwhelming sense of guilt. Lashed by the storm of emotion not a single form remains smooth or unruffled, and the whole figure seems to sway under the terrifying realization of the fall from grace. It is one great confession: "Father, I have sinned!"; one fervent prayer: "Father, forgive me!"

A weaker character would break under such strain, or seek escape in frustrating self accusation. But Peter does not cringe. The fires that sweep through his breast are cleansing fires, burning away every vestige of self-love and vanity.



Phillips Memorial Gallery.

The painting depicts Peter in torment, after having denied Christ: "Father, forgive me!"

NEW YORK

Interchurch Service at Trinity

The March event in the series of monthly special occasions in honor of the 250th anniversary of the founding of Trinity Church, New York City, was a service in which dignitaries and other members of "sister and daughter Churches" took part, held on March 16th in Trinity Church. The 25 congregations represented included churches in New York City, Brooklyn, New Brunswick, N. J., Newark, N. J., and Perth Amboy, N. J. The faiths represented were the Presbyterian, Methodist, Reformed, and Lutheran, with all of which "sister Churches" Trinity has had an historic relationship. Other bodies, "daughter Churches," owed their foundation either wholly or partly to Trinity Church.

The rector of Trinity, the Rev. Dr. Frederic S. Fleming, welcomed the large congregation. The sermon was preached by the Rev. Dr. Edgar F. Romig, senior minister of the Collegiate Dutch Reformed Church, New York, the eldest of the "sister Churches," the foundation of which was in 1628. The Rev. Dr. Samuel Trexler, former President of

the United Lutheran Synod of New York, read the First Lesson; and the Rev. Dr. John H. Johnson, rector of St. Martin's Church, of the diocese of New York, read the Second Lesson.

TENNESSEE

Conference Center Planned

The annual convention of the diocese of Tennessee, though occupying itself largely with routine matters, acted upon three matters of special interest: participation in the campaign for relief of distressed Churches in Europe and Asia, study of the ecumenical movement as recommended by General Convention, and plans for a diocesan center for retreats and conferences. Resolutions were adopted endorsing the first two, and committees appointed to promote them throughout the diocese.

The proposed retreat and conference center is to be at Monteagle, using the grounds and buildings of the DuBose Memorial Church Training School, which has not been in operation since 1944.

The plan is for the diocese to lease these facilities from the DuBose School corporation and maintain there, under

the guidance of a resident director, center, which would be available to clergy and lay conferences, retreats, and other gatherings, not only of Tennessee but of other dioceses as well. The movement was initiated by the 1946 convention and negotiations for the lease are in final stages. It is hoped that necessary repairs may be completed in order to have the center begin operations early this summer.

At the convention dinners the laymen were addressed by Mr. Charles F. Taft, president of the Federal Council of Churches. The Woman's Auxiliary heard Mrs. Harper Sibley.

ELECTIONS: Bishop and council, the Rev. Messrs. Thorne Sparkman, W. F. Gates, Jr., C. S. Hale, St. Julian A. Simpkins, Jr.; Messrs. J. K. Craig, Arthur Crownover, Jr., Edmund Orgill.

FLORIDA

Increase in Budget

At the annual convention of the diocese of Florida, which was held on January 23d and 24th at Trinity Church, St. Augustine, Mr. R. A. Yockey, treasurer of the diocese, gave a most encouraging report on the current finances. A \$48,000 budget was pledged and adopted.

GIVE

*Presiding Bishop's Fund
for World Relief*

+

The Need is Urgent NOW

The Church's program for 1947; this represented an increase of \$14,000 over the year. The proposed missionary budget was supplemented (in place of the usual cutting) to meet anticipated income pledged by the diocese.

The council gave its support to the program presented by the Bishop's committee on planning which included the appointment of a full time diocesan director of religious education, the purchase of property in various parts of the diocese for the extension of Church work, and the rebuilding of the diocesan chapel at Weed. The Bishop and finance committee were also instructed to take necessary steps in financing and establishing a building that will provide convenient and adequate diocesan headquarters.

LECTIONS: Clerical delegates to synod: the Messrs. H. B. Hodgkins, D. S. Rose, G. M. Alexander, J. K. Satterwhite, F. P. Dearing, Jr., W. D. Middleton. Lay delegates: Norborne Brown, Arthur Platt, Dr. Sullivan Bedell, Herbert Lamoreaux, R. D. Barker, Victor Johnson.

BROOKLYN ISLAND

Centennial Celebration

The Church of the Holy Trinity, Brooklyn, N. Y., will celebrate its centennial from April 20th to 27th. Many faithful parishioners who served the church for many years during the century of its existence are now no longer living in Brooklyn, but the Rev. Dr. J. Howard Melish, rector, extends a cordial invitation to all of those who in the past were connected with Holy Trinity to return and share in the centenary celebration.

ARIZONA

Inclusion of Lay Employees in Social Security Act

Inclusion of lay employees of the church in the pensions and benefits of the Social Security Act was endorsed by the convocation of the district of Arizona, meeting February 11th and 12th at Trinity Cathedral, Phoenix. The convocation also directed that congressmen of Arizona be notified of the district's stand. The convocation also sent a telegram to the Presiding Bishop, pledging active support of the Church's plans for world relief.

Bishop Kinsolving in his annual address reported that every mission priest in the district had received an increase of \$400 in his yearly stipend. St. Paul's Church, Winslow, has become a parish; St. Paul's, Yuma, and Epiphany, Flagstaff, have become self-supporting and ready for parish status.

Speaking of Indian work, the Bishop said: "The Bureau of Indian Affairs has given us the right of way among the

The Sin Which Doth So Easily Beset Us!

Besetting sin! That means that one pestering, persistent, and peculiarly personal sin which we usually hanker, secretly, to indulge in, but which Our Lord HATES inordinately, and hates particularly to see us give in to it.

Besetting sin! Everyone has one, never mistake THAT. The first step toward licking it is to know, to acknowledge and recognize our own, and not try to kid ourselves out of it. And we must realize, beyond any doubt, that that one sin will lurk in us as long as we live, and will always be waiting to leap into life the moment we give it a crevice to work into. Talk about wolves, and snakes, and dragons lurking! They're NOTHING to the hellish danger attached to this lulled but living menace ALWAYS crouched within us.

We used to get impatient because our priests did not preach on the subject more. We know now why. Sermons never hit or help EVERYONE hearing them. Doctors never give generalized medicine to large groups. They prescribe definite local treatment as the particular illness requires. So, too, our spiritual doctors, our priests, prefer to prescribe individually, in The Confessional, where our besetting sin always brings us, and there, from God's and Mother Church's large locker of healing compounds, is given to us the healing of absolution and the counsel and particular treatment our especial besetting sin requires. When you have a physical ailment, you fly to your doctor. Can't you realize, or don't you want to, that sin, and especially your pet one, is an illness of the gravest nature?

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There are many people in The Episcopal Church who get much comfort from the use of a Rosary. It is a great aid to concentration in worship, certainly, and there are many of us whose prayers and devotion would be more effective if we could keep our minds from wandering. Who knows,—perhaps the use of a Rosary might be good training. At any rate, Rosaries are not used exclusively in the Roman Church. Prices begin at \$1.00 and go on up to \$15.00. We have an especially lovely sterling silver Rosary at \$7.50, plus postage.

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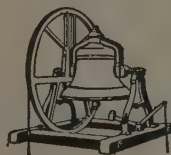
of the Protestant
Episcopal Church

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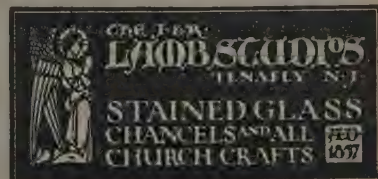
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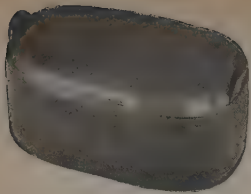


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DIOCESAN

Havasu Indians. . . . We should con-
tinue that work, or turn it over to
others."

The Rev. Arnold M. Lewis, exec-
utive director of the Presiding Bishop
Committee on Laymen's Work, ad-
dressed the joint session of the convoca-
tion and the Woman's Auxiliary.

ELECTIONS: Secretary, Canon C. A. Dowdell;
treasurer, Mr. W. J. Jamieson; executive sec-
retary, Mr. L. A. Kehr; chancellor, Mr. C.
Carson.

SAN JOAQUIN

Increase in Communicants

Reports of parishes and missions at
the convocation of San Joaquin, meet-
ing in St. James' Cathedral, Fresno, Calif.,
January 19th to 21st, showed an increase
of 547 communicants and 700 baptiz-
ed persons in the district. In 1946 there
were recorded 440 baptisms, 352 com-
munications, and an enrolment of 1,253
pupils and 134 officers and teachers in
the Church schools. Current expenses for
the year amounted to \$72,908, or almost
\$10,000 more than in 1945.

St. Luke's Mission, Merced, and
Trinity Mission, Madera, were re-
cognized as self-supporting parishes; del-
egates from St. Michael's, Inyokern, A
Saints', Mendota, and St. Mark's,
Tracy, were seated, and those mission-
ers received into union with the convoca-
tion.

Bishop Kinsolving of Arizona an-
nounced that Mrs. Robert K. Vickery, past presi-
dent of the Woman's Auxiliary of the diocese
of California, were speakers at the con-
vocation dinner.

ELECTIONS: Executive council, the Ven. J.
Doron, the Rev. A. L. Walters; Messrs. George
Reed, W. F. Willmette, R. H. Goode. The Rev.
G. F. Pratt and Mr. Howard Frame appointed
for 1947.

SOUTH FLORIDA

Promise to Archbishop Kept By Tampa Men's Club

During the early part of March the
officers of the Men's Club of St. An-
drew's Church, Tampa, Fla., kept the
promise made by the secretary, Mr.
Morton O. Nace, the Archbishop of
Canterbury. The promise was made dur-
ing the National Convention of the
Brotherhood of St. Andrew held in
Philadelphia prior to General Conven-
tion. At that time Mr. Nace, during
visit with the Archbishop, promised him
some fruit from Florida by the officers
of the club.

Through the efforts of Mr. Bruce
McCullough, president; Judge William
C. Brooker, Mr. Devereux Bacon, and
Mr. John H. Pratt, Jr., vice-presidents
and Mr. Nace, secretary, some select
fruit was sent by air freight to the Arch-
bishop in London.

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DEATHS

eternal grant unto them, O Lord, and let light perpetual shine upon them."

Henry Pomeroy Horton, Priest

The Rev. Henry Pomeroy Horton, for emeritus of St. John's Church, Ithaca, N. Y., died at his home in Trumbull, N. Y., on February 22d. A Requiem was said in St. John's Church, Ithaca, on February 25th by Bishop Peabody of Central New York, assisted by the Rev. Richard F. Henderson and the Rev. R. E. Charles.

Fr. Horton was born in Pomeroy, Ohio, in 1869, and was graduated from Ohio State University in 1889. His theological work was done at the General Theological Seminary. He received his M.A. degree from Missouri State University in 1905. He was ordained to the diaconate in 1896 by Bishop Littleton of Long Island and to the priesthood in 1897 by Bishop Davies of Ohio. During his ministry, Fr. Horton served parishes in the dioceses of Michigan, Minnesota, Missouri and was rector of St. John's Church, Ithaca, from 1911 until his retirement in 1937.

He is survived by his wife and one son.

Mary Elizabeth Coombs Brown

Mrs. W. McM. Brown, wife of the rector of St. Francis' Church, Turlock, Calif., died January 24th after an illness of several months. A Requiem was said by Bishop Walters on Monday morning, January 27th. The funeral services were held that afternoon with Bishop Walters officiating, assisted by the Rev. Messrs. H. B. Lee, A. H. Scott, Gerwyn Morgan, and P. Shimmion.

Thomas Matthew Calladine

Dr. Thomas Matthew Calladine, 29, died on February 27th in Billings Hospital of the University of Chicago, where he was resident physician in student health. Burial services were held at the Church of the Redeemer, Chicago, Ill., on March 1st by the Rev. Dr. Edward White.

Dr. Calladine was a devout Churchman and was considered one of the most

promising young general surgeons in the research medical school. He was educated at DeVeaux Military School, Niagara Falls, N. Y., and at Hobart College, from which he received the B.S. degree in 1938. His medical degree was from the University of Rochester.

During the latter part of the war he was a Navy lieutenant in the Medical Corps. While in the North Pacific he contracted the painful disease which eventually killed him.

He is survived by his wife, the former Ruth Arlene Schroeder of Woodstock, Illinois.

Kenneth Craven Hogate

The Burial Office for Kenneth Craven Hogate was read in the Church of St. James the Less, Scarsdale, N. Y., on Saturday, February 15th.

Mr. Hogate's attainments in the world made him well known nationally as the publisher of the Wall Street Journal and president of Dow-Jones. He served as a member of the vestry of the Church of St. James the Less from 1939 to 1941.

Ellen Frances Freeman Cocroft

Mrs. Thomas Henry Cocroft, widow of the late rector of the Church of the Messiah, Providence, R. I., died at St. Paul's rectory, Woodbury, Conn., January 21st at the age of 95.

Funeral services were held in St. Paul's Church, Woodbury, January 23d. The Rev. Charles Jarvis Harriman said the Requiem, and the Burial Office was read by the Rev. Dr. Harry W. Perkins. The same afternoon the Burial Office was read again in St. Philip's Church, West Warwick, R. I., by the Rev. Daniel C. Osborn, rector, and Fr. Harriman. Interment was in St. Philip's churchyard.

Mrs. Cocroft is survived by a brother, two daughters, and a son.

William Kitchen Miller

Mr. William Kitchen Miller, chancellor of the diocese of Georgia, died in his sleep on February 12th. Funeral services were held at St. Paul's Church, Augusta, Ga., by Bishop Barnwell of Georgia, assisted by the Rev. Hamilton West. Interment was in Magnolia Cemetery, Savannah.

It is of interest to know that the diocese of Georgia has had only two chancellors, the other one was Mr. Miller's father, Mr. Frank H. Miller. Mr. Miller attended all the diocesan conventions and was always able to give a prompt, decisive, and authoritative deci-

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THE LIVING CHURCH

DEATHS

sion on any legal problems that developed. He was a graduate of Sewanee and of the University of Georgia.

He is survived by one son and three daughters.

Thomas Purse

Mr. Thomas Purse, who was for over 30 years secretary of the standing committee of the diocese of Georgia and of the board of officers of the corporation, died at his home in Savannah, Ga., December 7th, after several years of ill health. Funeral services were held at St. Michael's Church, of which he was a vestryman, with the Rev. Theodore Patton, rector, and the Rev. Ernest Risley, president of the standing com-

mittee, officiating. Interment was in Bonaventure Cemetery.

Mr. Purse, a native of Savannah, was appointed junior warden by Bishop Reese when St. Michael's was founded and when some years later St. Michael was admitted into the diocese as a parish, he continued as junior warden while a vestry was organized. Mr. Purse also served over 35 years as secretary of the Savannah Board of Trade, which later became the Savannah Chamber of Commerce. He is believed to have been one of the oldest Chamber of Commerce secretaries in point of service, only on other in the United States having seen longer service.

He is survived by his wife, Mrs. Elizabeth Morrison Purse, a son, and a daughter.

CHANGES

Appointments Accepted

The Rev. Jackson W. Foley, rector of Zion Church, Palmyra, N. Y., will become curate of Trinity Cathedral, Trenton, N. J., April 7th. Address: 814 Berkeley St., Trenton 8, N. J.

The Rev. Frank E. Greene, Jr., formerly rector of St. John's, Saugus, Mass., is now rector of St. Mary's, Dorchester, Mass. Address: 14 Cushing Ave., Dorchester, Mass.

The Rev. W. Bradford T. Hastings, formerly rector of St. Paul's, Overland, Mo., is now rector of Trinity, Concord, Mass., and may be addressed there.

The Rev. Harold L. Hertzler, formerly vicar of St. Andrew's, Queens Village, L. I., N. Y., is now chaplain of St. Peter's School, Peekskill, N. Y., and priest in charge of the Church of the Divine Love, Montrose, N. Y. Address: St. Peter's School, E. Main St., Peekskill, N. Y.

The Rev. Lon P. Johnson, formerly chaplain of the Chapel of Grace, Long Beach, Calif., is now rector of Christ Church, Cody, Wyo. Address: 1107 Rumsey Ave., Cody, Wyo.

The Rev. Fred J. G. Kepler, formerly priest in charge of Emmanuel, Mercer Island, St. John's, Kirkland, and St. Thomas', Overlake, Wash., is now priest in charge of St. Thomas', Overlake, Wash. Address: Medina, Wash.

The Rev. H. Evans Moreland, formerly rector of St. Paul's, Brady, and priest in charge of St. Luke's, San Saba, Grace Church, Llano, and Trinity, Junction, Texas, is now rector of the Church of the Advent, Brownsville, Texas. Address: 104 NW Elizabeth St., Brownsville, Texas.

The Rev. Lawrence W. Pearson, formerly chaplain of the University of Michigan Hospital, is now rector of St. Andrew's, Aberdeen, Wash. Address: 415 W. 2d St., Aberdeen, Wash.

The Rev. Mainert J. Peterson, formerly curate of Trinity Cathedral, Trenton, N. J., is now rector of the Church of the Epiphany, Ventnor City, N. J. Address: 107 S. Buffalo Ave., Ventnor City, N. J.

The Rev. George C. Stierwald, formerly curate of St. Paul's, Syracuse, N. Y., is now rector of Christ Church, Hornell, N. Y. Address: 79 Genesee St., Hornell, N. Y.

The Rev. William Charles Taylor, Jr., formerly an instructor at Keesler Field, Miss., is now an instructor in mathematics at the University of Tennessee. Address: University of Tennessee Junior College, Martin, Tenn.

Military Service

Separations

The Rev. Herbert S. Brown, formerly a chaplain in the Navy, is now rector of Trinity, Cliffside Park, N. J. Address: 74 Oakdene Ave., Cliffside Park, N. J.

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CHANGES

Change of Address

Captain Chester L. Hulst, formerly addressed at: Main Chapel, U. S. Naval Station, Treasure Island, Calif., is now to be addressed at U. S. Naval Facilities, Shanghai, China, c/o FPO, San Francisco, Calif.

Resignations

Rev. William J. Brown, rector of Zion Church, Manchester, Vt., will retire on May 1st because of ill health. Address: RFD 1, Federalburg, Md.

Changes of Address

Rev. Charles K. Gilbert, formerly addressed at 8 Washington Mews, New York City, and now be addressed at the Bishop's House, Federal Heights, New York 25.

Rev. Arthur Chase, formerly addressed at 11 Avon St., New Haven, Conn., should now be addressed at the Yale Art Gallery in that city.

Rev. R. Earl Dicus, formerly addressed at the Church of the Redeemer, Eagle Pass, Texas, should now be addressed at 648 Madison St., in the city.

Rev. Milton Good, formerly addressed at 511 Broadway, Pittsburgh, Kans., should now be addressed at 215 W. Jefferson in that city.

Rev. Emmett H. Hoy, Jr., formerly addressed at Christ and St. Luke's Church, Norfolk, Va., should now be addressed at 1455 Ashland Circle, Norfolk 9, Va.

Ordinations

Priests

Pennsylvania: The Rev. Charles H. Long, Jr., was ordained to the priesthood on February 23rd in the cathedral in Peiping, China, by the Rt. Rev. T. Arnold Scott, Bishop of North China, acting for Bishop Hart of Pennsylvania. He was presented by the Rev. Timothy Lin. Fr. Long is to work under Bishop Roberts of Shanghai. Address: College of Chinese Studies, Peiping, China.

Rhode Island: The Rev. Gene Scaringi was ordained to the priesthood by Bishop Bennett of Rhode Island in the Cathedral of St. John, Providence, R. I., on March 17th. He was presented by the Rev. Robert P. Casey and the Rev. Philip E. Anthes. The Rev. Howard M. Lowell preached the sermon. Fr. Scaringi is priest in charge of Christ Church, Providence, and chaplain at the state institutions. Address: 101 Benefit St., Providence, R. I.

Deacons

New Mexico and Southwest Texas: George Adam Stracke was ordained to the diaconate by Bishop Stoney of New Mexico and Southwest Texas on March 9th in the chapel of San Juan Indian Mission, Farmington, N. M. He was presented by the Ven. R. Y. Davis and the Bishop preached the sermon. Mr. Stracke is assistant to Archdeacon Davis, with the oversight of Navajo work at Carson's Post. Address: St. Luke's Field Mission, Box 217, Farmington, N. M.

Missouri: D. Williams McClurken was ordained to the diaconate on December 12th in the chapel of

the Virginia Theological Seminary, Alexandria, Va., by the Rt. Rev. Robin T. S. Chen, acting for Bishop Scarlett of Missouri. He was presented by the Rev. Robert O. Kevin and the Rev. Reuel L. Howe preached the sermon. Mr. McClurken is the second assistant at St. Mark's Church, San Antonio, Texas. Address: 815 E. Pecan St., San Antonio 5, Texas.

Depositions

The Rev. Louis Douglas Brown, presbyter, was deposed from the Sacred Ministry on February 17th by Bishop Dandridge of Tennessee in the presence of the Rev. Theodore N. Barth and the Rev. Paul E. Sloan. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the clerical members of the standing committee, after the formal renunciation in writing. The action was taken for reasons not affecting his moral character.

Corrections

The Very Rev. F. M. Adams was listed [L. C., March 16th] as having received the degree of D. D. from the Episcopal Theological School, Cambridge, Mass., and not by Nashotah House, Nashotah, Wis. The degree was given by Nashotah House.

L. C. Annual Corrections

The address of the Rev. Lawrence L. Brown was incorrectly listed as 1007 E. Marshall, Longview, Texas. Fr. Brown's correct address is Box 1045, Longview, Texas.



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Rev. G. L. Gurney, r
EMMANUEL Pennsylvania Ave. & Mt. Zoar St.
Sun 8 HC, 11 Cho Eu; Daily: ex Mon 7:30 HC; C: Sat 4-5, 7:30-8

Rev. Frederick Henstridge, r
GRACE cor Church & Davis Sts.
Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat 7:30

GLEN COVE, L. I., N. Y.

Rev. Lauriston Castleman, r
ST. PAUL'S
Sun 8, 9:30, 11; Wed 7:30, 10, 8

GLENCOE, ILL.

Rev. James T. Golder, S.T.M., r
ST. ELISABETH'S
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat Instr 10:30

HOLLYWOOD, CALIF.

Rev. Neal Dodd, D.D.
ST. MARY OF THE ANGELS 4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

KANSAS CITY, MO.

Rev. Edwin W. Merrill, r
ST. MARY'S 13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed & Fri 7

KENOSHA, WIS.

Rev. Kenneth D. Martin, r
ST. MATTHEW'S
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7; Weekdays: 7, Tues HC; 8:30 Wed (St. Andrew's), 9 Thurs



GO TO CHURCH DURING LENT



LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnard, M.A., r
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:30 Lit;
Fri 9 HC

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 South Figueroa
Very Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.
Renger, Ass't
Sun 8, 9 (HC), 11 MP & Ser, 7:15 EP; Tues 9 HC;
Thurs 10; HC 1st Sun in Month 11

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed
9:30). In Lent Wed 7:30 EP & Ser

METairie, NEW ORLEANS, LA.

ST. MARTIN'S Rev. David C. Colony, r
Metairie Rd. & Arlington Dr.
Sun 7:30, 10:20, 11; HD & Weekdays as anno

MIDDLE HADDAM, CONN.

CHRIST Rev. Woolsey E. Couch, A.B., B.D., r
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit
Thurs 7:30

NEW BRITAIN, CONN.

ST. MARK'S Rev. Reamer Kline
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Dorlington, D.D., r; Rev. Herbert J.
Glover, y; Rev. George E. Nichols, c
Sun 8, 10 (HC) 11 MP & Ser, 9:30 Ch S; 11 Ch S;
4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine
Healing

HOLY ROOD Rev. Nelson L. Chownhill
47 Washington at 179th St.
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9

HOLY TRINITY Rev. James A. Paul
316 East 88th Street
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th Street and Broadway
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, Rev. W. Meyers
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,
Tues, Thurs 10

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

REDEEMER Rev. James Cape Crosson, r
"In the Heart of the Pelhams," 2d Ave. & 2d St.
Sun 8 HC, 11 MP, 1st Sun HC, 7 Community Sing-
ing & YPF; Wed 8

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY Cont.

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

NEWARK, N. J.

CHRIST Congress near Ferry St.
Ven. W. O. Leslie, Jr., Rev. Harold King
Sun 8:30 & 10 Holy Eu; Wed 9:30

NEWPORT NEWS, VA.

ST. PAUL'S Rev. Theodore V. Morrison, r
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;
Wed 10:30 & 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B. Sun: Holy Eu 8:30; Mat 10:30;
Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy
Eu 7 (ex Sat), 7:45, 12:10; Thurs & HD 9:30;
Mat 7:30; Ev 5:30 (Fri 5); Wed & Fri, Address
12:30; Tue, Sch of Religion 5:15, Spiritual Conf on
Pr Bk (the Rector); Fri, Lit (in procession) 5:15;
C Sat 12-1, 4-5.
Maundy Thursday: Mat 7:30; Holy Eu 7:45; Sol
High Eu, Procession to Altar of Repose, 9:30;
Ev 5:30
Good Friday: Mat 7:45; Commemoration of the
Passion 12 to 3; (Lit, Penitential Office, Liturgy
of the Presanctified Gifts, Ev & Three Addresses);
C 3 to 3:30; Compline 5:30
Easter Even: Mat & Altar Service 7:45; Blessing
of the Paschal Candle & Ev 5:30; C 12 to 1 & 4
to 5

PITTSBURGH, PA.

ST. ANDREW'S Rev. George M. Chester, r
Hampton St. at N. Euclid
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Roloff
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10:30;
HD 10:30

RIDGEWOOD, N. J.

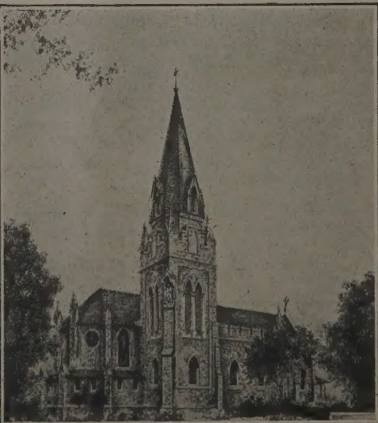
CHRIST Rev. Alfred John Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:45, 11; 9:30 HD & Fri; Wed in Lent 8,
Holy Week, every day; Church open daily 8 to 5

ROSELLE, N. J.

ST. LUKE THE EVANGELIST
Rev. Albert Harvey Frost,
Sun 7:30 HC, 9:30 Ch S, 11 (Cho Eu, MP alternate
Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &
Instr

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30, 9:30, 11 & 7:30; Fri & HD 10



ST. PAUL'S CHURCH-ON-THE-HILL
ST. PAUL, MINNESOTA

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun 8, 9:30 & 11; Wed HC 10:30; Others anno

ST. STEPHEN'S HOUSE Rev. Roy S. Rewe
520 Rutger Street
Sun 7:30, 10; Thurs 10

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11
Wed 9:30; Thur 10

ST. PAUL, MINN.

ST. PAUL'S ON-THE-HILL 1524 Summit Ave.
Rev. D. R. Edwards, S.T.B.; Rev. C. E. Hopkins, Ph.D.
Sun 7:30, 9, 11, 5; Mon, Tues, Wed, 6:45; Thurs
Fri, Sat, 10 (also 6:15 Fri); Daily 5; Wed 8; C Sat
4-5, 7-8

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Goggin
Sun 8, 11; Wed 8, Fri 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.; Rev. Hugh R. Fanel
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SANFORD, FLA.

HOLY CROSS Rev. Mark T. Carpenter, B.D., r
Park Ave. & 4th Street
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45 &
8 ex Thurs, Thurs 8:45 & 9 MP & HC. Open Daily

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Geo. F. Bambach, B.D., r
North Ferry Street
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Daily
MP 9:30, EP 5

SHREVEPORT, LA.

ST. MARK'S Texas Ave. & Cotton St.
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC; Thurs
Sun; 6 YPF; Lenten Services: Tues, EP 7:30 (Special
Preachers); Thurs HC, 10; Fri, Twilight Service
7:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses: 8 & 11. Daily 7:30

TACOMA, WASH.

HOLY COMMUNION 14th & 1st Sts.
Rev. Harrison H. Black, D.D., r
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

UTICA, N. Y.

GRACE Rev. Stanley P. Cassel
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri HC
7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Qua. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr; Thurs
Sung with Ser; Daily 7; C: Sat 7:30 & by appt
Fri 8 Sta & Instr

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-
liams, Th.B.; Rev. Frances Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 YPF, 8 EP; 1st Sun, HC 11
8; Thurs 11, 12 HC; HD, HC 12:30; Preaching
Service Daily 12; Daily ex Sat 5:30

WAUKEGAN, ILL.

CHRIST 410 Grand Avenue
Rev. Osborne R. Littleford, r; Rev. G. Wm. Robin-
son, c
Sun 8, 9:15, & 11; Wed & Thurs 7 & 9:30

WAYCROSS, GA.

GRACE Rev. Charles Wyatt-Brown,
Sun 8, 9:45, 11; Canterbury Club Sat 7:30-9:30

WHEELING, W. VA.

ST. PAUL'S Rev. F. G. Luckenhill, M.A.
U. S. 40, Monument Place, Elm Grove
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

WYANDOTTE, MICH.

ST. STEPHEN'S Rev. Harry B. Whitley,
First & Chestnut Streets
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st, 3d,
5th Sun); MP & Ser (2d & 4th Sun), 12:30 Holy
Baptism, 5 EP & Ser; Wed: 7, 11 HC; Fri 7:30 EP
& address

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Mrs. F. B., Exchange (corr.)	5/25/47-2	Ray, L. C., Rural Evening (verse)	2/23/47-13
Rev. A. B., Failure of Christian Education (corr.)	5/18/47-2	Richardson, D. L., Victim (verse)	5/4/47-23
W. W. C., Churchmen in Near East (corr.)	6/1/47-3	Roberts, Rev. M. E., Nebraska Adventure, The	3/2/47-22
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Rev. J. R., Segregation (corr.)	6/8/47-2	Scars, W. P., Preface and Pater Noster Chants, The	3/16/47-10
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T. S., Segregation (corr.)	6/8/47-2	Simcox, Rev. C. E., Blessed Bookworm, The	2/2/47-18
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Rev. N. W., Euthanasia (corr.)	1/5/47-2	Snell, Rev. L. W., Union Begins at Home (corr.)	1/5/47-3
W., Church's Mission, The (corr.)	1/5/47-2	Snyder, Rev. R. S., "Union Begins at Home" (corr.)	2/16/47-3
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Rev. W. S., Segregation (corr.)	6/8/47-2	Stillman, M. W., Holy Communion (verse)	5/4/47-23
Rev. A. R., What Shall We Do In Evangelism?	6/1/47-12	Stuart-Alexander, Mrs. V., Stateless Children (corr.)	5/25/47-2
G. M., St. Ignatius (corr.)	1/5/47-2	Sutton, Rev. J. W., Manifesto, A. (corr.)	3/30/47-2
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Rev. W. R., "I Bind Unto Myself Today"	3/16/47-9	Synons, G. P., Thanks (corr.)	5/25/47-3
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W., King, The (verse)	1/5/47-12	Talburt, M. S., Easter (verse)	4/6/47-10
Rev. T. V., "To Clergymen Only," (corr.)	6/29/47	Thatcher, Rev. L. E., Our Lord's Rule of Life	2/23/47-14
Rev. A., Canterbury and Rome (corr.)	3/30/47-2	Thomas, Rev. E. S., Segregation (corr.)	6/8/47-2
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H. G., Books Wanted (corr.)	3/23/47-3	Todd, G. P., Catholic or Protestant? (corr.)	5/11/47-6
Rev. C. W., Segregation (corr.)	6/8/47-2	Townsend, Ven. J. H., Correspondence Asked (corr.)	4/20/47-3
E., Sonnet (verse)	1/26/47-15	Trumbower, W. C., CLID Protest (corr.)	5/18/47-2
Rt. Rev. G. A., Manifesto, A. (corr.)	3/30/47-2	Turner, Rev. W. D., Segregation (corr.)	6/8/47-2
World Council, The	5/18/47-16	Vinnedge, Rev. H. B., Faith, the Bible, and the Race, The	4/20/47-13
World Council (corr.)	6/1/47-3	(Same) Lenten Fare In Recent Books	2/2/47-15
Rev. R. F., And The Glory, Amen	5/11/47-12	(Same) 75 Basic Books for a Clergyman's Library	4/20/47-14
Rev. W. P. H., Segregation (corr.)	6/8/47-2	Vogel, Rev. P. H., The Old Catholic Church in Austria	6/29/47
Rev. G. S., Christian Burial Procedure	6/15/47-8	Walsh, C., Advantages of Being a Christian, The	5/4/47-18
Christian Marriage Procedure	6/15/47-8	(Same) Disadvantages of Being a Christian, The	4/27/47-10
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Rev. W. G., Stones of Avebury, The	5/18/47-13	Wallas, Very Rev. E. R., Manifesto, A. (corr.)	3/30/47-2
This Is the Work of God (corr.)	2/16/47-12	West, Rev. S. E., "For Clergymen Only" (corr.)	6/22/47-2
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A., Study of Mystical Writers, The	2/16/47-13	Whittemore, Rt. Rev. L. B., Living Church Essay Contest, The	5/11/47-19
Thomas Traherne's Poems	4/20/47-8	Wood, L. H., Thanks (corr.)	6/8/47-2
Rev. J. D., Bishop Cook Memorial (corr.)	3/16/47-3	Young Rev. B., Unity Begins in the Parish	1/5/47-13
Rev. John D., The Three Hours (corr.)	6/29/47	Young, Rev. E. C., Negro Communicants (corr.)	2/2/47-3
K. C., Correction (corr.)	4/20/47-2	(Same) Bishop Gibson's Consecration (corr.)	6/29/47



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ALBANY, N. Y.

Ave. at Robin St. Rev. L. N. Gavitt, r
Masses: 7:30, 10:45; Daily: 7; 1st Fri
5; Confessions: Sat 5-5:30, 8-9

ATLANTIC CITY, N. J.

INTS. Rev. Arthur McK. Ackerson
and 11 World Avenue

BALTIMORE, MD.

CHAEAL AND ALL ANGELS 20th & St. Paul
F. Wong, D.D., r; Rev. R. St. A. Knox, c
0, 9:30, 11

OMAS' Rev. Francis F. Lynch, r
he Alameda
7:30, 8:30, 9:30, 11

BOSTON, MASS.

T Mt. Vernon & Brimmer Sts.
hitney Hale, D.D., r; Rev. Peter R. Blyn,
arold G. Hultgren
5:45 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass &
sol Ev & Ser; 7 YPF, Daily: 7:15, Mat; 7:30
10 CH S; 11 Sol Mass & Ser; 7:30 YPF, Daily: 7:15, Mat; 7:30
and Healing; C: Sat 5-6 & 7-8 by appt

BRANDON, VT.

OMAS' Rev. Philip W. Roberts, r
0 6:11; HD 7:30
Church, Forest Dale Sun 9

BUFFALO, N. Y.

UL'S CATHEDRAL Shelton Square
Rev. Edgar R. Welles, M.A., dean; Rev.
erry, canon
9:30, 11, Daily: 12, Tues 7:30; Wed 11

DREW'S

Highgate Rev. Gordon L. Graser
Masses: 8 & 10, MP 9:45, Daily: 7 ex Thurs
Confessions: Sat 7:30

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

BUFFALO, N. Y. (Cont.)

ST. JOHN'S Rev. Walter P. Plumley
Colonial Circle—Lafayette St. & Bidwell Pkwy
Call Li 1112 bet 9 & 10 Sun for transportation to
one of America's most beautiful churches
Sun 8 HC, 11 MP & Ser; Thurs & HD 10:30 HC

CEDAR RAPIDS, IOWA

GRACE Rev. Albert Colbourne, r
A Avenue & 5th Street, NW
Sun HC 8, Ch S 9:45, Cho Eu 11, EP 7:30; Mon
thru Thurs 7; Fri 9; Sat 8; Penance Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

ST. PETER'S 621 Belmont Avenue
Rev. John H. Scambler, Th.D., r; Rev. Gowan H.
Williams, ass't
Sun 8 & 11; Wed 7; Fri 11:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DELAVAN, WIS.

CHRIST CHURCH The Lakeland Parish
Sun 9 Eu & Ser, 11 Morning Service & Ser; Fri 7:30;
HD 7:30 & 9 HC; 5 EP

DENVER, COLO.

ST. MARK'S Rev. Walter Williams
E. 12th Ave. and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs & HD, HC 7

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed
& HD 9:30

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7:30, Fri 10

GLEN COVE, L. I., N. Y.

ST. PAUL'S 28 Highland Road
Rev. Lauriston Castleman, M.A.
Sun 8 HC, 11 Morning Service & Ser

HIBBING, MINN.

ST. JAMES' Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
451 G. Finley Avenue
Sun Masses: 8, 9:30 & 11

ST. STEPHEN'S Rev. Charles Howard Perry, r
6129 Carol Avenue
Sun 7:30 HC, 10 Service and Ser

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm.
B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily HC 7, Chapel



GO TO CHURCH THIS SUMMER

(Continued from preceding page)



KINGSTON, N. Y.

HOLY CROSS Rev. Stanley Dean, r
Pine Grove Avenue
Sun Low Mass 7, High Mass & Ser 10; Daily 7
(ex Fri 9); Confessions Sat 4 to 5 and 7 to 8

LAKE MAHOPAC, N. Y.

HOLY COMMUNION Rev. Walter Boardman
Wright, v
Sun 8 HC, 11 Morning Service & Ser; HD 8 HC;
Church is open at all times

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed
9:30). Summer: Sun 7:30 & 10 HC

MASPEETH, L. I., N. Y.

ST. SAVIOUR'S Rev. Frederick W. Lightfoot
58th Street and 57th Road
Masses: Sun 8, 10:30; Wed 9:30; Fri 7
Confessions: Sat 7-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays:
HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser, 9:30 CH S; 11 Ch S;
4 EP; Thurs & HD 11 HC; Tues 11 Service of
Divine Healing

HOLY TRINITY Rev. J. A. Paul
316 East 88th Street
Sun 8 HC, 11 Morning Service & Ser; Weekdays:
HC Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs
4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWPORT NEWS, VA.

ST. PAUL'S 221 34th Street
Rev. Theodore V. Morrison, r; Rev. Colgate
Daughtrey, c, during July
Sun 8:15 HC, 10 & 11

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
St. Rev. Howard R. Brinkers; Very Rev. Chilton
Powell; Rev. Mark McCallum
Sun HC 8, 11, 1st Sun Cho Eu 9:30, other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

ONTARIO, CALIF.

CHRIST CHURCH Euclid Ave. at "C" St.
Rev. J. M. Yorle, r; Rev. R. C. Sutherland, r
Sun Masses: 8 & 11; Daily: 7:30, Thurs 9; Days
of Obligation: 7 & 9; Devotions & B 1st Fri 8;
Confessions: 5 & 8; An Altar for definite Catholic
Clergymen

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.
Sun: Holy Eu 8, 9; Mat 10:30; Sol High Eu & Ser
11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat)
7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri
lit 12:30; Confessions Sat 12-1, 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Roloff
Sun 8, 9:30, 11 & 3; HC: 8 daily, Fri 7:30 & 10:30;
HD 10:30

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR 515 Commercial St.
Rev. William L. Bailey, r
Sun 8, 11; Fri 9:30; HD 8:30

RIDGEWOOD, (Newark), N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

RIVERHEAD, L. I., N. Y.

GRACE Ven. Charles W. Maclean
Sun 8, 9:30, 11
Daily HC 8

ST. ALBANS, L. I., N. Y.

ST. ALBAN THE MARTYR Rev. Warren Morris
Sun Holy Eu & Ser 8:30; Mon, Tues, Fri, 7; Other
days 9; Confessions Sat 4 to 6

ST. FRANCISVILLE, LA.

GRACE Rev. Robert G. Donaldson, B.D.
Sun 7:30 HC, 9:30 MP & Ch S, 11 MP & Ser; HC
& Ser 1st Sun: 7:30 EP & YPSL; Fri 10 HC, 7:30
EP Lecture

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11;
Wed 9:30; Thurs 10



CHURCH OF ST. MARY THE VIRGIN
NEW YORK CITY

SALINA, KANSAS

CHRIST CATHEDRAL
Very Rev. F. W. Litchman, dean
Sun 7:30 & 9; Thurs 9, HD 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson K.
July: Sun Masses 8 & 11; August: Lay
HD 7:30 & 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Francisco
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD

SCHENECTADY, N. Y.

ST. GEORGE'S
Rev. G. F. Bambach, B.D., r; Rev. Dore
Jr., S.T.M., associate r
Sun 8, 11, 7:30 HC; HD 7 & 10; Tues
10; Daily: MP 9:30, EP 5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R.
Sun 8 HC, 9:30 Sun Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SHEBOYGAN, WIS.

GRACE Rev. William
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Mon, Tues, & Fri
8, Thurs 9; Confessions: Sat 5-6

SONORA, CALIF.

ST. JAMES' "The Little Red Church"
Sun HC 8, MP & Ser 11; HC 11 1st Sun
St. Mark's, Twin-Harte 1 & 3 Sun 7:30

SPOKANE, WASH.

HOLY TRINITY Rev. Ernest J.
1832 W. Dean Avenue
Sun Masses: 8, 10:30; Thurs 10, Wed
days 9; Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & deacon,
William C. Cowles, ass't
Sun Mass: July and August 9:30; Daily: 7

SUFFERN, N. Y.

CHRIST CHURCH
Rev. F. A. Nichols, r
Sun 11

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Po
Sun 8, 11, 4:30; Tues & Thurs HC 10; Fri

VENTNOR CITY (Atlantic City), N.J.

EPIPHANY Rev. Mainert J.
6600 Atlantic Avenue
Sun Eu 8, Ch S 9:45, 11 Eu 1st & 3d, M
4th; Daily 8 ex Wed 10:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sun 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St.
Rev. Charles W. Sheerin, D.D.; Rev. F.
Williams, Th.B.; Rev. Francis Yarnall, Litt.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11,
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand
Rev. O. R. Littleford, r; Rev. G. William R.
Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9
9:30

WHEELING, W. VA.

ST. PAUL'S Rev. Graham Luckenbill
HiWay U. S. 40 at Monument Place, Elm G
Sun 9 HC, 9:30 Ch S, 11 Cho Mat & Ser

WILDWOOD, N. J.

ST. SIMEON'S-BY-TH-SEA Rev. Wm C.
Sun HC 7:30, Cho Eu 10:30; Ch S 10:30,
Thurs & HD 9; Vacationists cordially welc